



Light of Truth.

AN EXPOSÉ OF THE NEW PHILOSOPHY OF LIFE, HERE AND HEREAFTER.

Subscription: \$1.00 per Year, 5c per Copy.

Written for the Light of Truth.

A VOICE From the Echoless Shore.

A NARRATIVE

—OF—

Remarkable Phenomenal Events.

Psychical Researchers, Read and Reflect.

ELLA WILSON MARCHANT.

INTRODUCTION.

In the Summer of 1883 I sent what I considered the first installment of my story, "A Voice From the Echoless Shore," to the editor of *The Spiritual Review*. It was not published, the editor saying that it was not satisfactory. I then sent it to another editor, who published it, and it was more conclusive. More than a year later I sent a revised account, taking in later developments, but still considering the story incomplete—and so stating—claiming that it was only the first chapter of what I hoped to write. I then wrote the second from, and, concluding that the editor of *The Spiritual Review* still deemed the story inconclusive and unsatisfactory, I have determined to have it published elsewhere, as it is largely upon the publication of the story that I depend for much of verification that I can not otherwise obtain.

My story was published in the *Review* in 1886 for California. A number of that party were never heard from, and their fate, to this day, remains a mystery. Now, if, through the publication of my story, I can reach any of the surviving friends of that lost party, I hope to find them, and thus will be able to accomplish at least two grand purposes, viz., first, I can throw light upon a dark mystery; and second, by their notifying me of that fact, we can, together, verify the story which has come to me through occult influences alone. This story I doubt not, is "to be continued" — perhaps for a year or two, as I hope to have certained most, if not all, of the names of the lost party, and those of many of their surviving friends. And, as now revelations are made that the *Review* is a fraud and a delusion, an increasing multitude will become interested in listening to the stories of this "Voice From the Echoless Shore."

My uncle Forbes Potter (as well as myself) was born near Oxford, Butler County, Ohio.

I.

"Mother, come back from the echoless shore."

—Florence Percy.

In these days when psychic research is fast becoming a popular thing, the following true story must, it seems to me, be considered by all fair-minded people as having an important bearing upon the question of a life beyond, and also go far to prove that that life beyond is not always an echoless shore, as Florence Percy called it in the poem from which my opening quotation is taken.

The story I am going to tell you goes away back into my childhood for its beginning. I have but a dim memory of the time when my uncle Forbes Potter, my mother's youngest brother, came to our home, near South Bend, Indiana, to make a farewell visit before leaving "the States" for California. At that time to go to California was like going out of the world, and one so going was taken leave of by his friends as one whom they were more than likely never to see again. At that particular time the Indians were troublesome, and one verily took his life in his hands who ventured upon the frontiers.

My uncle had also another sister living near South Bend, and he visited both, and for each family he had a picture taken in the then prevailing style. The one my mother received was a rather poor one, and very dark, and, in course of time, became also very dim.

The farewells were spoken, and my uncle took his departure—forever. No word from him ever came back again to his family, or friends—that is, from the mortal side of the shadowy river. It was as though he had gone out into the darkness and silence of eternity, and nobody knew how, or when, or where. Materially speaking, he had reached an echoless shore, whence nevermore a voice, not even a whisper, or sign, or token should come back from those who watched and waited in vain for some word from the long-absent one.

Years passed by, and I had attained to womanhood, when my aunt's family, who then lived in the city of South Bend, had their attention called to a fortune-teller, a colored woman, living in the same city. The woman was really a medium, without even knowing it herself, possessing clairvoyancy and other powers. My aunt was what would then have been called a superstitious woman, believing in signs and tokens. She went to consult the oracle with a view to learning, if possible, something of the fate of her brother Forbes. She was told by the negro woman that he had been killed by Indians, and that none of his friends would ever hear from him again. All his traveling companions, she said, had been destroyed; not one had been left to tell the tale. That was in the fall of 1865.

Her words have proven true, so far as the mortal is concerned. More than twenty-nine years have passed since she said it, and no one has ever been seen or heard from—from the mortal side—who could tell us how, or when, or where the spirit of my uncle had passed on.

Cincinnati, Saturday, April 6, 1895.

Volume XVI, No. 14

of what is well known and understood in the alphabet, as they come to listen to the "spirituals" of the medium from the circle. Spiritualism, as a word, is too broad to express all that it implies in entirety, and is not simply a "religion" or "faith." It is a system of beliefs which people attach to which they attempt to confine this vast, unfathomable ocean of truth, salving over the Pacific Ocean in a teacup spiritualism for the well-worshipped invention of the medium, and filling it with music on a Sunday evening at "our home" and label it "our religion." Of course work is useful in its way, and helpful when one is trying to understand theoretical subjects, but practical, right living, health and the ideal world are not included in the teachings of Spiritualism. But ethics is the application of these principles to the affairs of human life for the attainment of the highest and best for the upholding of the circle, and living the ideal life. As the ethics of Spiritualism can not be communicated by church walls, creeds, or professions of faith, or a belief in spirit-return, that is, in the heavens, as in eternity, boundless in the universe; how petty and insignificant are the ideals of spiritualism compared with such magnitude and greatness.

The Society of Progressive Spiritualists is flourishing under the ministrations of Walter Howell, a degree not heretofore excelled even in its deadliest days. Mr. Howell is an indefatigable worker, and the result of his efforts is to be seen in the general interest of the cause in the community. His labors are not confined to the society for which he is speaker, but extend in whatever direction he can accomplish the most good; and wherever Spiritualists are congregated for inauditable purposes there will be found Walter Howell in their ranks. Many speakers have been loath to leave their duties to perform in behalf of their colleagues outside of the lecture halls, and off as well as on the rostrum, we will find the cause prospering and our societies growing in public favor and numerical strength far exceeding any most sanguine expectations.

With the exception of their pulpit efforts they would probably speak more frequently than at present. No organization can build permanence upon a foundation upon which they are.

Walter Howell gave a pleasant bon-bon party on the 11th, which was well attended. Musical and literary exercises and dancing constituted a program.

The Society of Progressive Spiritualists gave a dinner on the evening of March 11th. A large number were present, and enjoyed the excellent literary menu prepared by Mr. Howell.

The Ladies' Aid Society will give an entertainment and ball on March 22d.

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The Society of Progressive Spiritualists gave a dinner on the evening of March 1

and, and, a-
tional—egy-
obtain con-
at one time,
or business
chairs. Well,
chairs all the
time.

Barnett.
Longfellow Quartet, turned
part of the exercises of all the meetings
place until the close of the exercises, late on
Saturday night. J. Frank Baxter also largely
contributed to the pleasure of the large assem-
blies of both evenings by several stirring vocal
solos. Mr. Baldwin, amateur singer, also
sang well.

2

* LIGHT OF TRUTH *

Written for the LIGHT OF TRUTH.

IS THERE A GOD?

Sensing the Influence of Spirits.

FORCE AND ENERGY.

Gravitation, Light, Ether, Planetary
Elements, Evolution.

UNIVERSAL LIFE.

REV. A. J. WELCH.

NO. 1.

On the God question the world is divided. Among scientists, philosophers, and thinkers in general, there have been two classes, one believing, the other denying.

It is a question which it was once supposed could be settled by the authority of the Bible, but in these days large numbers exist, and the number is rapidly increasing, who demand other testimony than the simple declaration of any man, even though he be one of the authors of the Scriptures.

Many appeal to human consciousness and declare they experience the power of God in their own souls. It is not just to deny what they say that they feel within them a spiritual influence which impresses their minds with thoughts not their own, and lends to them strength to do what otherwise would be left undone.

But instead of this being the presence of the holy spirit, is there not absolute proof within their reach, that this proceeds from spirits disrobed of flesh? The Church is full of spiritual experiences which testify of a power super earthly, and this is supposed to be God. If these people would investigate the matter, they would soon become convinced that they are mendacious and that what they are conscious of, is angelic presence. And angelic presence is not proof of the existence of Deity. Others appeal to the Church and its work, but the one central and infallible source of information on this subject to which all go, whether in the church or out, is Nature.

Let us go then to the vast universe of matter, with its hidden forces and unseen influences, to obtain evidence concerning this subject.

In entering upon the study of nature to find an answer to our question we have to depend largely upon investigations which men of science have made; for they are experts; they have spent their lives in studying the Bible, as theologians have in studying the Bible, as medical men have the effect of drugs. Therefore they have a rightfull claim to our respect and attention. Indeed, it is they who have discovered the universe and disclosed her secrets.

It is they who pointed out the astronomical and geological mistakes of the Bible and first awakened the world to the fact that the Bible contained error.

In the real search for the existence of God among the works of nature, which is the only pathway along which we could be sure, we find, and it is to them we naturally turn to find the interpretation of the language of the universe.

Does science teach the existence of a God?

Some reply yes—some no.

Is not the disagreement, however, owing largely or partly at least to what is meant by the word God? Rather than enter into a discussion of what is meant by that word by different men, it is better to seek to find what science teaches concerning Nature, and from that knowledge see if we can find anything which can fairly be called God.

And what is the first point that science makes clear and upon which her followers agree? It is that there is immanence in the universe an ever-acting, ever-present, exhaustless power. This is manifested through two great laws, to whose operations no limit has been found, either in time or space, having no beginning, no end, and no change. These are named "force" and "energy."

Force is the mighty power of gravitation which binds atom to atom and makes the earth a solid body. Energy is that opposing power which drives atoms of matter apart and scatters them. These two, counterbalancing each other, are what hold the earth in its orbit, as it revolves around the sun, once every year, moving in its path at the enormous speed of eighteen miles in a second, or more than sixty times as fast as a musket ball.

The next point which science teaches, and which she has reached within the last fifty years is that the whole vast universe is one.

"The whole tendency of modern science," says Prof. John Fiske, "is to impress upon us the truth that the entire knowable universe is an immense unit, animated throughout all its parts by a single principle of life."

The proof of this lies in four facts which science has ascertained.

First, in the discovery that the law of gravitation which holds the atoms of matter together and holds this earth in a solid body, binding all objects on its surface to itself, also extends to other planets and to all suns and stars and bodies of matter in the universe.

We fail to appreciate this fact because the universe is so vast. There are stars looking down upon us every night which are so far away that their rays of light, traveling at the rate of 180,000 miles in a second, and which would come from the sun to the earth in eight minutes, consume hundreds of years in reaching us. Some of them, as old as the pyramids of Egypt, even older than this globe, are at such distances away that their light has not yet reached this earth.

Broaden out the mind to encompass this fact, and then remember that the same power which globes the dew drop in the early morn, in your front yard, holds those distant bodies of matter, in their accustomed orbits; yea more, it reaches all the uncounted worlds which float in space and which we call the stars of heaven, and binds them all into an organized whole, though they are scattered in remotest sections of space, quintillions of miles apart.

The second proof is in the fact that the ether which permeates the space in which the earth revolves, without retarding its speed, and which is too fine to be weighed or measured, extends through all interstellar space, and is the me-

diun by which heat, light, and electric currents, radiate from a million centres, and cross and recross one another in every imaginable way, like a mesh work of nerve threads. Thus every part of the whole vast universe of matter "shares in the life of every other part."

The third proof of the unity of all worlds lies in the fact that the same elements of matter which the earth is composed enter into other planets and are the material out of which all the revolving worlds that fill the chambers of space are formed. This has been discovered by the use of the spectroscope. Through the revolutions of the spectrum analysis it is shown that the rays of light from the remote Arcturus and distant Pleiades, which reach us only after the elapse of many years, bear to us the unmistakable signs of oxygen and hydrogen, of iron and sodium.

Thus is found not only that all the suns, moons, and stars which bespangle the sky on a cloudless night are composed of the same material as earth, but that they are in different stages of development, just as the earth has been, or is, or will be.

Jupiter is a blazing globe of fire, just as the earth was in its early life. It is cooling off, and in time a crust will form of granite rock; this rock on its outer surface will slowly disintegrate by the action of the elements and form soil, and this soil will become the home of vegetable and animal life. Through this long process the earth passed, and through it every shining orb of heaven has passed, or will pass, or is passing. To reach its present state the earth has consumed not less than a hundred millions of years. Many scientists double this number. Jupiter is probably as old as the earth, but, being a vastly larger body, it takes it a much longer time to lower its temperature so a crust can be formed and become suitable to sustain life. It is on the same road over which the earth has advanced, but the earth being smaller, is more fleet and has gone on ahead of its companion. But they are both subject to the same law and must pass through the same stages of growth. What the earth is, Jupiter will sometime be a solid body; what Jupiter is the earth once was, a blazing orb of liquid fire.

Mars is a much smaller body than the earth, though at a greater distance from the sun. Its temperature lowered more rapidly, and it has acquired a cool atmosphere, a solid crust, is divided into land and water, and, like the earth, is probably inhabited.

While our insignificant moon, being vastly smaller, cooled off and matured more quickly, and has cooled to that degree that it is frozen up in ice and snow, as the earth and all planets will sometimes be, and all life has passed away from its surface.

The fourth proof the unity of the universe is the universality of the law of evolution. Through this law came not only the earth and all the planets to their present state of development which I have just described, but through it every living organism has come through the evolution of vegetation, through the weed and moss, up through the countless and successive steps of life, till it culminates in man.

Not only this, but it rises still higher and becomes visible in human society. It is the guiding hand by which man rose from his first low, crude, and savage state near the baboon up through all the intermediate stages to his present enlightened state. Everywhere in Nature in all her parts is visible the operations of this law. It finds in an organized whole, all manifestations of life in matter.

These demonstrations show that the whole universe is animated by an indwelling principle and that the idea of "dead matter" has been outgrown by science and superseded by an organized unit, alive with vital activity.

"All matter is quivering with action"; every atom is in motion, all motion is force, all force is power. This power is indestructible because matter is indestructible. It can have no end as matter can have no end; it can have no beginning as matter has no beginning, so far as known. It fills all space as matter fills all space, and it fills all matter.

The conclusion is evident. In the words of Herbert Spencer, that conclusion is, there is an "Infinite and Eternal Power that permeates the entire universe" and binds all its parts and powers into an organized whole.

In another article I shall consider whether this power has intelligence.

THOMAS Paine's Statue.

To the Editor of LIGHT OF TRUTH.

If all the people could only realize why Congress has failed to honor the man who did more than any other five men, it is said, to gain our independence, they would hasten to do him justice. Some years ago there was a marble statue prepared by the friends of Thomas Paine for Independence Hall, Philadelphia, and all the people should know why it was refused a place there by the Church monopoly.

This relief of the dark ages has blocked the onward march of civilization long enough, and it is high time that the common people should hear. Since the statue was refused it has been in the law office of Mrs. C. B. Kilgore, near the old hall of liberty, 605 Walnut street. It is now proposed to bring it to the rotunda of the capitol, where all works of art are inspected before finally disposed of.

It is believed that when the fifty-fourth Congress shall convene the members that are wise and desire a re-election will not be influenced in locating the statue by the God of Moses, whose record, according to Exodus 22:19, has caused so much desolation in families, States and nations, but they will probably be guided by the more enlightened nineteenth-century God of David, according to the ninth Psalm, who may, moreover, forever, which was the one Thomas Paine, and popular with most of the American people.

This fact will, doubtless, cause Congress to honor the man who did much to bring victory in our struggle for independence, and they will give him a prominent place among the great men of the nation.

The only known relief of this friend of humanity have been, for some years, in the custody of the National Museum (spectacles and shoe-buckles), and it is expected soon the government will be glad to purchase them.

S. M. BALDWIN.

Written for the LIGHT OF TRUTH.

THE SCIENCE OF SIN.

ONE.

The Chemistry of Evil Analyzed, Demonstrated.

A NEW ISSUE

IN

The Philosophy of Spiritualism.

ARTHUR F. MILTON.

SIN, so-called, is the transgression of every human entity. These are the sins of falsehood and intemperance. Pride is pride, and will negatively applied—subduing the devil's ambitions for worldly ad- domineering his fellow beings,忘却 his love for power and inviting self-glorification. Selfishness is love for self to the exclusion of love for others through the agency of deceit, hypocrisy, cant, and slanderous accusations touching his brother man. In proportion to all that which borders on normal physical appetites and desires, temperance tamed them to arrogance or despotism, to crime, so-called; for their opposite are we are inheriting. In the latter we see the world struggling for spiritual eminence—happiness that is, combating their passions, weaknesses, and habits, though in numerous instances, overcome and falling by the wayside. These are the unfortunates whom the world condemns as the unredeemed, the wicked, the unregenerate, but in reality are only lowly beings retarded in their growth as spirits incarnate. They are simply born with stronger impulses for the unspiritual or material nature—the negative desires of physical life.

These evils may be developed by practice or inheritance. In the latter we see the world

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Will power rightly applied is justice; the antithesis of arrogance or injustice. Its manifestations are modesty, humility, or the desire to accord to all equal rights, suffrage, citizenship, companionship, and a share in the honors of a cause or the patronage of government, industry, or private enterprises.

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struggling for spiritual eminence—happiness that is, combating their passions, weaknesses, and habits, though in numerous instances, overcome and falling by the wayside. These are the unfortunates whom the world condemns as the unredeemed, the wicked, the unregenerate, but in reality are only lowly beings retarded in their growth as spirits incarnate. They are simply born with stronger impulses for the unspiritual or material nature—the negative desires of physical life.

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SPIRIT MESSAGES.

Questions Answered by Spirit John Pierpont.

Mr. M. F. LANELEY, Minister.

We have a number of meetings every week for the discussion of spiritual subjects, and the meetings are well attended. In pasting up the papers, the medium and the cause, we would be pleased to have these messages published in your paper.

Questions to be answered should be germane to Spiritualism, must contain one inquiry only, be impersonal, and have the name of the questioner attached. Indicate the name of the city, state, and country, and the date of communication concerning this department.

Please address to the Editor of the *Light of Truth*.

Boston, Mass. M. F. LANELEY.

Report of Seance.

Questions and Answers.

QUES.—E. A. Michigan. What do the signs of the times indicate, and what probable result will come from them to the people of the present?

ANS.—In the air. It is the watchword of the hour. Agitations, disturbances, activity in the affairs of nations, States and individuals, point to an aroused condition of the world. Humanity is aware of its needs; it knows of its shortcomings, and it is making efforts to supply the needs and to decrease the shortcomings. The signs of the times show that stagnation, which breeds pollution and death, is not a part of the system of human thought; that activity, which is life, is abroad, and although the political, industrial, social, and religious centers of the world are stirred to their very foundations, strife, disturbance, and unrest are felt everywhere, yet this state of things is but the natural outgrowth of conditions that have long existed, and which must be exposed and righted before a higher order of prosperity will ensue to the people. The signs of the times show that the race is thinking—thinking of its rights, its duties, and its destinies; that man is not content to close his eyes and allow others to think for him, or to lead him. For the next few years we look for more agitation; and for the conflict of opinion upon important questions to proceed. This is a disintegrating period. Old systems of thought, of custom, and of procedure are breaking up. New forms and new adjustments will take their place; new forms of thought and of action; new adjustments of important issues that affect humanity. The remainder of this century will be largely utilized in this disintegrating and clearing work. The dawn of the new century will bring forward a period of reconstruction; a higher standard of justice is to maintain a broader liberality, a greater freedom among the people of the earth, and the signs of the times show that you are getting ready for the new era. With the dawn of the new century we look to see labor established upon a more equitable basis; the industrial march to centers of prosperity for the manual toiler as well as the capitalists, though, in justice, let it be said that in many cases the latter toils as diligently with his head as the former does with his hands. We look for a higher adjustment of political offices; a purer and more spiritual recognition of the social duties and responsibilities, looking less to the conventionalities of life, and more to the needs of the race. In the dawn of the new century we look for a reversion of the authority and power of Romanism over its subjects, a breaking of the bonds that hold them in servitude, and a loosening of its (Romanism's) grasp upon the institutions of America. And we look for a new influx of glory and light to come to earth through Spiritualism, which we expect to see gaining an impetus and power which will enable it to sweep forward with undaunted might in its battle for truth. We do not expect to see a sudden awakening, or activity in any line which we have pointed out—the quickening process is going on silently all the while—nor do we look for the perfection of thought and of adjustment in these directions; in the early days of the new century, but we do anticipate the establishment of new lines and standards in the dawning of the year nineteen hundred, as the result of the labors and agitations of the past, the works and the unrest of the present, and the transitional period through which the world is passing at this time. The people of this age will reap good results from this state of things in attaining a larger capacity for thought, a higher sense of justice, a broader conception of freedom, together with the consciousness that they have been a part of the age; have helped to make its conquests and have lived to lend an influence and a power to the advancements of the world.

QUES.—R. P. J. Does electricity that is generated by batteries or galvanic belts associate with the vital magnetism of the human body and give it power to restore health? Please give us your opinion, as there is much said and written on the subject?

ANS.—No doubt in many cases (not in all, for there are instances where the application of electricity as mentioned has no apparent effect upon a patient, and other cases where the sufferer in injured thereby) the patient is benefited by the electrical current which stimulates the vital forces of his system and quickens its circulating fluid. Electricity thus applied, by arousing activity of the circulation, gives added strength to the various organs; assists them in properly performing their functions, thus enabling the system to discharge its waste matter through the excretory channels and by the orifices of the skin, and thus aids the organism to take up a new supply of oxygen and vital magnetism from the atmosphere. Therefore, in cases where electricity is adapted to the system much benefit is derived from its absorption; it certainly does assimilate, under such circumstances, with the magnetic forces of the patient, and becomes an agent of restoration and a power to the hitherto debilitated frame.

QUES.—(Calla R. Harcourt, Chestnut, Ill.) Can Father Pierpont give us any explanation of the following? Three persons, by breathing in unison three times, were able to lift one hundred and forty pounds with two fingers of each hand, to lift one of their number from the ground and carry him as easily as if he had suddenly lost two-thirds of his weight; this condition lasting only so long as no one breathes. (Once in the writer's experience the persons were so perfect that we were able to run quite a distance with the recumbent body of the subject, who, though a large person became as light as a bird.)

QUES.—Some plants reach the flower-bearing period in a few weeks, others are of slow growth and development. All are subjected to natural law. The nature of some persons is such that their powers bloom much more quickly than others. Temperament, environment, and many other things may have much to do with it. The development of those who seem to have been unfolded in media power in a very short time, may have been going on for years in a quiet way, while that of others may have been suppressed, and is only needed by the quickening forces of the seance-room, or of newly acquired conditions to bring it into expression. One can not always judge correctly by merely surface indications.

QUES.—The same writer says: My wife and I have been sleeping three years. At one time we received raps, when asked for, and when not called for. Now we get no raps at all. Please explain?

ANS.—We judge that the magnetic forces of these friends are so fully used up in their daily avocations, and perhaps by the demands of the body that there is none for the service of the attendant spirits. Without material the invisibles can not demonstrate their presence, if there is no nerve aura, no magnetic element for their use they can not manifest. We would advise the friends to call in a few congenital souls—men and women—and forming a weekly circle for the purpose of forming a battery and giving the spirits material to work with.

fakins of India? I would like to suggest that members of circles try the experiment of levitating themselves with the hands held in the palm, then holding their breath to induce levitation. Some new and interesting results might follow.

ANS.—We have never yet received a really scientific exposition of this subject. We believe that the magnetic forces of the one who "holds his breath," as above mentioned, is concentrated upon the effort to lift the body, and that it becomes the agent in conjunction with the spirit of levitation. A great deal of force is expended in the mere act of respiration, for which the individual is unconscious of exercising, just as he is unconscious of the tremendous atmospheric pressure bearing upon his body every minute.

In "holding the breath" this force is not exercised in the usual way, but is concentrated in the system, it is of sufficient power to cause one to burst a blood vessel in a very short space of time under such conditions; and if that magnetic force, together with the will determination, be directed toward a heavy body it can be made to lift that body with mere a slight exercise applied by two fingers.

We do not think that the body lifted decreases at all in weight during the experiment, but rather that the applied force is the motor power that does the work. No doubt the fakirs of India understand this power and make use of it in many of their occult manifestations.

QUES.—B. L. H., Eagle Grove, Iowa. Why did John teach baptism, and why was Jesus immersed?

ANS.—The ancients considered baptism to be an act of purification and of sanctification. Water being a symbol of purity, of cleanliness, and of power. Water, too, was an emblem of life, of growth, of fructification to the ancients, therefore it became a natural act for the apostles of the new dispensation to sanction baptism. Forms and ceremonies had been an important part of old religious rites. It was not possible for a new religion to arise that would be free from such observances. Immersing the devotee or the aspirant to ministerial or other religious offices in water gave to him a new consecration in the eyes of the people. It was also the symbol of the pure life of the spirit from which all things spring, and it was the external sign of a consecration of personal power to the upbuilding of a new work, and a new life, the baptism one being supposed to have become cleansed or purged from error. Some of our Christian friends claim that there was no need for the Nazarene to be baptized, but that he chose to be thus consecrated to his work, that the people might recognize him as one of them, and that his beloved John might be deemed worthy to unite with him in all his works, since no man would be chosen to profer baptism but one who was worthy to perform the highest rites.

QUES.—B. L. H. It is claimed that some who are taken to insane hospitals are possessed by spirits. Do such ever get free from the obsession while at the hospital? If so, how?

ANS.—Possibly, by being taken from his former environments and associations, an individual might become freed from an obsessing influence, even if he entered the atmosphere of an institution for the insane. We would have but little hope, however, of effecting relief to a patient in that way. A person who is obsessed is a sensitive and highly susceptible to psychological influences. The atmosphere of a retreat for the insane is full of discordant and conflicting elements, not to speak of the earth-bound spirits who may be attracted to it. The sensitive, who is already under the dominion of one or more obsessing spirits who feed upon his magnetic forces like parasites, and who prey upon his organism for their own amusement, will be likely to become confirmed in his weakness, and be made even less able to resist the encroaching power, if introduced into an asylum or hospital than he was before. Such afflicted persons should be surrounded by loving care and harmonious associations. Their home life should be pleasant and comforting, their companions pure minded, sensible and of sufficient positive power to extend magnetic support to the obsessed, while firmly but mildly presenting a resistant attitude to the obsessing.

QUES.—J. D. Maher, New York, wishes to know what effect the use of tobacco has upon the development of mediumship?

ANS.—We do not think the use of tobacco is ever beneficial to the human system. Its effects are deleterious. It certainly would be of little service in the development of mediumship; it might retard the activities of those occult powers, which, when in operation, constitute mediumship. We should never recommend the use of tobacco as an aid to mediumship.

QUES.—L. Munger, Buffalo, N. Y. Please tell us why some mediums are developed in from three to six months, while others have to sit for as many years?

ANS.—Some plants reach the flower-bearing period in a few weeks, others are of slow growth and development. All are subjected to natural law. The nature of some persons is such that their powers bloom much more quickly than others. Temperament, environment, and many other things may have much to do with it. The development of those who seem to have been unfolded in media power in a very short time, may have been going on for years in a quiet way, while that of others may have been suppressed, and is only needed by the quickening forces of the seance-room, or of newly acquired conditions to bring it into expression. One can not always judge correctly by merely surface indications.

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* LIGHT OF TRUTH *

SPIRIT MESSAGES.

GIVEN THROUGH THE MEDIUMSHIP OF MRS. JENNINGS DONOVAN.

Cora Cowley.

I want to reach my dear ones in Eddyville, Iowa, and like many other spirits waiting for an opportunity to communicate with the friends in earth life. I want to bring them loving messages from my happy home in the land of light. I send my spirit love and blessing to Grand and to Father and Mother Cowley, hoping that it may be received by them, and that they may know of this immortality of the soul in the life to come, where all is peace and happiness.

John Loring.

I passed out of the body in the city of Milwaukee, Wis. Many will remember me. I have progressed, and still reaching out for the higher, I would like all my old friends to know that I am happy, and would not care for the earth condition again. I have many avenues that I endeavor to throw out the teachings from the spirit side of life, hoping many will be interested in the knowledge and truth of spirit-return.

Robert.

I want mother and Anna to receive this message, and know I am trying so hard to bring certain things about. Could you always know how anxiously we wait for an opportunity to prove our presence; you would not feel sad and lonely. I bring my spirit love and blessing to all the dear ones. I wish that Mrs. Lizzie Cook, of Cleveland, may read this, and know that it is from her loving mother.

Mary Ann Everett.

I want to send cheering words of love to my daughter, Mrs. Hoak, Jackson Center, Ohio. We are all with her so much. Charley is doing all he can. Anna, Willie, all join in sending love to the dear ones. Do not be discouraged; brighter days are coming. The angel friends will carry her through. I hope this communication may reach my daughter, and that I may know this is from her loving mother.

Alvah Brownell.

It is only a few months, as you reckon time on the earth plane, since my spirit left the body and arose to higher sphere. I passed out from North Lawrence, N. Y., and have a dear companion who mourns for me. I want my daughter and wife to know that all is brightness. The cares and perplexities of earth we leave behind, and only seek to grow into spiritual knowledge and understanding. To all the friends and neighbors I bring the truth of immortality of the soul. "Seek and ye shall find."

Anna Gray.

My spirit is made happy by coming here and sending to my boys, in a far-away place, loving words of cheer. I know they will understand that mother is with them often, and is happy in the new life where I have met the loved ones gone before. I passed into spirit realm from Rockland, Maine, last June. Many will remember and know me.

Anna Higgins.

Father is with me, dear mother, and is anxious that I should send greetings for him to the loved ones yet dwelling here. We shall both be remembered in Clinton, Iowa, for some dear kindred dwell there, as well as some loving friends. I passed over since dear father died, but that he chose to be thus consecrated to his work, that the people might recognize him as one of them, and that his beloved John might be deemed worthy to unite with him in all his works, since no man would be chosen to offer baptism but one who was worthy to perform the highest rites.

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VERIFICATIONS.

To the Editor of LIGHT OF TRUTH.

We wish to express our appreciation of and thanks for the message from our dear Edward Louis (per "guardian angel") through your medium in your paper of March 23.

HENRY EDWARD LORENZ (LORING).

Remarks.—Edward Louis was born February 9, 1862, and passed to higher life October 26, 1892. His mother, Emily B. Lorenz (nee Schaefer) passed to higher life February 21, 1892.

ON OUR COUNTERS

May be found on sale weekly the following papers:

N. Y. Truth Seeker,
Ironical Age,
Boston Investigator,
Banner of Light,
Arena,

As well as the latest spiritual books, pamphlets etc.

We have added a book-room to our office, and invite the public to give us a call and examine our display.

Price, 25 cents.

claiming to be Spiritualists, who retain seats in the churches while they do nothing to support Spiritualism. How can we do this? Best and most effective way is to leave the N. S. A. but owing to the letter will leave the general work for my importunate letter. In view of the foregoing, I am of the opinion that the organization can readily be unorganized, and that all concerned, if as Spiritualists, we are going to stand for our rights as a people. I am visiting places in the vicinity of Boston.

3

FOUR CHILDREN DIED.

But Returned Through a Medium to Commemorate Their Loved Ones.

To the Editor of LIGHT OF TRUTH.

In the town of Birmingham, Ohio, at the "Valley Home" on "The Rest," as it is known in the spirit world, four of us live, our son and his wife, my wife and myself. They were found more, but two years ago last January we carried them all away amid winter's cold and laid them beneath the snow, white and pure, and so left them. Five days of sickness and all we had of hope and love and bright anticipation for the future were buried with them in Maple Grove Cemetery. Their names were Jessie, 12 years; May, 9 years; and Roy and Baby, the twins, were 3 years old. Their pictures are on walls, tables, and stands, and their Christmas gifts lie untouched, and the children's room, as we called it, is filled with what was once theirs. Sweet and bitter recollections of a sweet and bitter past. Riffs of sunshine sometimes break through the somber clouds, and we see angel forms, bright from their heavenly home, who come with love and gladness to make the unbroken road brighter to the homes they are preparing for us.

John Loring.

MRS. T. D. GIBBONS.

GIVEN IN TRANCE Through Mrs. Kate Oberon.

She has passed the stately portal.

With a winging angel guide along,

She has reached the Summer Land,

In the world of love and beauty,

Up beyond the sky of blue,

Where all dreams and hopes are realized,

Where our brightest dreams come true.

She will bring us sweet perfume,

From the flowers that bloom there,

Where celestial music echoes,

On the ever-fragrant air.

Now the same is with the blest,

She is among the blest,

Where the hearts with sorrow laden

Ever find eternal rest.

For her spirit, like a diamond,

Ever sent its sparkling ray,

Through the darkest midnight shadows

Through the golden beams of day,

She was a spirit of light,

From the shining realms above,

For on earth she walked with angels

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Clarendon, SATURDAY, APRIL 6, 1895

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When the positive address of subscribers is to be changed, or the subscriber will give us two weeks' previous notice, and not wait to receive a bill, we will make the necessary change.

Reprinted MSS will not be returned without postage accompanying the same—our expenses beyond thirty days after receipt.

"He's true to God who's true to man, wherever wrong is done,
To the humblest and the weakest, 'tisn't the all-beholding
That wrong is done down to us; and they are slaves most
bare,
Where love of right is for themselves, and not for all there's race
—JAMES HESSE LOWELL.

We do not bring you a new religion—the religion of Spiritualism is as old as spirit. We do not bring you a new science—the science of Spiritualism is a great truth. We do not bring you a new philosophy—the philosophy of Spiritualism is the inspiration of the divine. God, immensity in man, is the cause and source of all that we rightly claim for past and present revelation for Ancient and Modern Spiritualism."

SPIRIT THOMAS STAR KING, through "White Rose."

A GLANCE BACKWARD.

It is now forty-seven years since the world, the flesh, and the devil were startled by the tiding that alleged communications from the dead were being received through and by some mysterious instrumentality in the village of Hydesville, N. Y. It is not strange that the starting-point of a system of moral and spiritual regeneration, which has extended to the remotest bounds of the known world, should be a humble house in a small, unimportant village. If certain time-honored assertions have any historical value the birthplace of Christianity was a manger in a Palestinian barn. Those familiar with recent history can recall the agitation and discussion which stirred the minds of men when the spirit of a murdered peddler rapped out the astounding assertion that the dead—so-called—were very much alive. And it is a pleasure to follow the marvelous uprising of thought which has accompanied the years since that date. Two little girls were used as the instruments for sounding the knell of orthodoxy. The man to-day who says he is orthodox echoes the sentiment of a roost pig: he is done. The facts which have given birth to Modern Spiritualism have and do challenge the scrutiny of monarchs, savants, popes, philosophers, divines, councils, and synods. In this Western Bethlehem was then born to the world a principle which, like a radiant point in the celestial vault, has poured millions of meteoric showers of love and promise upon humanity. Here was laid down a manna equal to the needs of the human race forever. Here the bond and the free could mingle together without stipulation. With one fell sweep the heavenly iconoclast brushed aside the picture of every Diogenes and Lazarus and brought them all within the compass of love and progress. But this great procession of manna came without tinsel and sounding-brass, so the world, the flesh, and the devil looked upon it in derision and departed with sneers. Before this cradle the splendors of the Orient became dim, and wise men turned to behold the star in the West. And the Magi journeyed hitherward, the chemist brought his crucible, the sage brought his philosophy, the Church brought its fables, and the world brought its scorn. Educated ignorance came and transformed the solved into the unsolvable by twisting an omnial toe joint. Here at this shrine wisdom ran amuck, coined a phrase to convey the thought that a mind bereft of sense can perform greater marvels than a mind conscious, and so it was called unconscious cerebration. Here, too, came profound professors, men who could repeat "Thanatos" with as little thought as a phonograph, and account for an infinite dispensation in fifteen minutes, but who never could account for the wide hiatus 'twixt what they knew and what they thought they knew. Here, also, came benign theologians with hearts so filled with the love of God that there was no room in them for the love of man, and they witnessed these miracles of the spirits and then related many bold and unconvincing narratives about the devil and the new tricks he was playing to lure men to perdition. Here, too, came the poor, the lowly, the bereaved, and the despairing. They could not understand the process which transubstantiates the body of Jesus into the divine sacrament, but they could understand the language of their loved and lost, calling to them from beyond the vortex of death. And where are these monumental hypocrites who tried to belittle and throttle the greatest religio-philosophy ever known to man? We do not find their names upon anything that interests the world to-day. The march of events have swallowed them, their names and memory, as completely as a maelstrom drinks in the froth and wreckage of the ocean. But there was an Edmonds, a Mapes, a Hare, a Wright, a Sprague, a Denton, a Brittan, an Owen, a Forster, a Dupre, a Zoellner; these came, too.

"With heart pure and sound he died.
To hold communion with the dead."

And their names are forever graven upon that parchment which bears testimony to the truly great and noble of earth. They espoused a cause which meant ostracism and the perjury of their fellows. Like the martyrs of old each bore his own cross to the feet of ignorance lying in purple. They were the Humbolds.

who scoured the plains and crags and temples of that bourn which dread theology had taught no traveler ever returned from. To do this they faced the scowls of priests, the ridicule of science, the gibes of the vulgar, and drank the ingratitude of the world. The contempt of society was their reward for intrepidity and devotion to truth. There is no faith more enviable.

And thus the manhood of this gospel moves on. The dead no longer bury their dead, but stand transfixed in the imperishable halo of a common immortality. We should not then be offended with the caricatures of pretenders nor the scoffs of unbelievers. The fact that a living gospel is abroad in the world which takes man for what he is, not what he pretends to be, may be, and is, doubtless, a shield and anchor for the wise; but it can not be expected that those whose lives are a pretense will understand or appreciate it.

The facts of Spiritualism are secure. It has made out a case, and it remains for its opponents to disprove or dislodge it. There is no danger of this.

BIBLE SPIRITUALISM.

The Bible is filled with evidences of the power of intelligent spirit over material objects and scenes. Our friends of the Christian Church have allowed ignorance and prejudice to warp their sense of justice and to bias their judgment, and refusing to investigate Spiritualism as revealed through the utterances and phenomena of its media, they have—in many instances—been willing to have the advocates of this gloomy cause suffer persecution, ostracism, and social death.

And yet what is it that Spiritualism teaches? The immortality of the soul. Are we not told that Jesus came to bring "immortality and life to light"? Only by the manifestations of the spirit, wrought through and by the Nazarene, could the hope and proof of immortality be given him and those who believed in him.

Spiritualism does not copy the manifestations of spirit presence and power recorded in the Bible. It continues them. The nineteenth century gives to humanity the living proof and demonstration of immortal life. It shows that death does not rob man of his consciousness, death, or activity. It reveals decarnated man clothed upon with robes of power and equipped with intellectual strength which enables him to overcome the elements and conditions of matter, and to manifest himself as an intelligence to the minds and the senses of those he left upon the physical shore.

The literature of Spiritualism teems with recorded evidences of as wonderful and marvelous manifestations of occult power occurring in the present generation as ever occurred in the days of Moses and the prophets, or of the Nazarene and his disciples, power which in its manifestation of intelligence to-day is understood as coming from a human though spiritual source, but which in former ages was accounted divine; power which, in its demonstration through modern media, is exactly similar to that manifested through the seers, prophets, and sages of Biblical times.

Spiritualism is a constructive force; it comes upon the field that Ingersoll has laid in waste, and plants it with the productive germs of hope, and courage, and of good cheer. It waters it with dew from celestial spheres, and the turf smiles back to heaven with flowers builds a temple upon the ground that Ingersoll has cleared of rubbish. A temple whose walls are knowledge, whose portal is truth, and whose beautiful stained windows, through which the sun of heavenly joy streams in,

This temple is enduring and can not be destroyed; the weary and sad can enter and listen to the loving messages of angels. The mourner may drop his burden at the temple-gates, for his dear ones are repeating to his famished heart the tales of affection and memory of his age. Spiritualism opens the door of the tomb and reveals the fact that no human life is laid there; it touches the boundless and illumining atmosphere with its wand of light, and the air grows radiant with living presences the dear ones we have mourned as lost. Spiritualism gives proof of its claim of a future life of consciousness and activity for humanity. It opens a domain of knowledge and power for progressive spirits. It answers the question of mankind, not with "don't know" and doubt, but with affirmations of the beauty and importance of the life that now is, as a preparation for the life that is to be. It gives tidings from beyond of the welfare of those who have gone home, and it brings identifying messages of love from friends in heaven to friends on earth.

Ingersoll may be useful as the destroyer, but Spiritualism is helpful to all that is high and aspirational and progressive in human life. It is the builder that rears its temple on the rock of spirit communication, which no storm can destroy and no winds assail.

Freeman vs. Roman.

Concerning the Slattery matter in Savannah, the *Chicago Inter-Ocean*, though comparing it with the Hoboken-Ingersoll episode, as an ill-tempered manifestation of religious partisanship, says: "The right to free speech is essential. Slattery is not a very learned man; but, learned or ignorant, reputable or disreputable, he has legal right to criticize any or all forms of political or religious belief."

The New York *Independent* has no sympathy with rant against any system, and thinks no attention should be paid to ranters, but thinks only ignorant and foolish people would try to suppress them by force.

The San Francisco *Argonaut* says it does not admire that kind of a mission, but as long as they are engaged in a lawful pursuit they are entitled to the protection of the law, however they may be disliked by Catholics. Contingent it says: "It is remarkable, though, that the followers of that church should be so hypersensitive. Do they fear that verbal attacks will make their moldy church topple and fall? If the Roman Church had its own way, there would be no free speech in this country."

If the Roman Catholic Church is so susceptible to criticism, it had better get out of the country."

Yes, it would better get out into some jungle where nature can take care of it, and return it to its original elements—nothing—from which, it is said, God made the world and man; the latter a freeman, not a Roman. As America is the scene of human freedom—mental, moral, and physical—we want no paradoxical or anomalous religious systems—no spiritual miscarriages—to brood in our free American soil, and contaminate its atmosphere with narrow, sectarian, intolerant views of either politics or religion. Let us have peace on the basis of the United States Constitution.

And their names are forever graven upon that parchment which bears testimony to the truly great and noble of earth. They espoused a cause which meant ostracism and the perjury of their fellows. Like the martyrs of old each bore his own cross to the feet of ignorance lying in purple. They were the Humbolds.

Ingersollism vs. Spiritualism.

There is no doubt that such men as Col. Ingersoll have a place in the progressive movements of the race, but to expect that one who is a thinker, a reasoner upon subjects and issues that reach down deep into the fundamental life of humanity, will consent to stop at Ingersollism, and to make no further research into the subtle mysteries of being, is hardly in line with the onward march of thought. Col. Ingersoll is an iconoclast, one who smites the cherished idols of past ages with the relentless hammer of cold criticism, and shatters them to dust. He is a reasoner and a thinker, and he leads his hearers to think upon the errors of the past, and to ask questions concerning them.

So far as his work goes, it is an important one, for it leads the human mind away from old traditions, and it exposes the fallacies of dogmas and of superstitions. It guides men out of the wilderness of false assumptions and opinions, but it leaves them in a quagmire of doubt and perplexity concerning the purposes and destiny of existence that gives but little satisfaction to the questioning soul.

Ingersollism does not build up a new philosophy, nor does it offer any substantial and satisfactory plan of progress for that which it has demolished. It is full of negations, but sparse in affirmations concerning the indestructibility of conscious being, and the possibility of spiritual immortality. It leaves mankind with no hope for an intelligent, individualized hereafter, and with little consolation for the failures of the past, the sufferings, and the trials of this mundane existence. Ingersollism points to a glowing world in space that is peopled with living, breathing, aspiring, progressing souls that once dwelt amid the mud-holes and the shadows of earth, and who, through the triumph of death, have risen to immortal heights to continue on in the march of life seeking new conquests and achieving new victories.

Ingersollism is Agnosticism, is full of "don't know" and doubt; it is useful in making people think for themselves and in curing them of being afraid to ask questions or of denying the assertions of the priesthood; but it can not take them into a realm of beauty, set with constellations of spiritual light, and reveal to the glories of an immortal destiny.

Spiritualism has to do that; Spiritualism with its revelations of human testimony beyond the sea of death; Spiritualism with its living witnesses of the naturalness, the rationalism, and the demonstrability of a life for humanity that stretches on through the earthly grade into the kingdom of spirit where each soul may become master of its own unfoldment and kind of its own domain.

Spiritualism is a constructive force; it comes upon the field that Ingersollism has laid in waste, and plants it with the productive germs of hope, and courage, and of good cheer. It waters it with dew from celestial spheres, and the turf smiles back to heaven with flowers.

It builds a temple upon the ground that Ingersollism has cleared of rubbish. A temple whose walls are knowledge, whose portal is truth, and whose beautiful stained windows, through which the sun of heavenly joy streams in,

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Spiritualism gives proof of its claim of a future life of consciousness and activity for humanity. It opens a domain of knowledge and power for progressive spirits.

It answers the question of mankind, not with "don't know" and doubt, but with affirmations of the beauty and importance of the life that now is, as a preparation for the life that is to be. It gives tidings from beyond of the welfare of those who have gone home, and it brings identifying messages of love from friends in heaven to friends on earth.

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It is the builder that rears its temple on the rock of spirit communication, which no storm can destroy and no winds assail.

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Saturday, April 6, 1895.

VOICE OF THE PEOPLE

Written for the LIGHT OF TRUTH.

RADICAL REFORM.

Stimulate Superior Production of the Human Species.

Man Behind in Planetary Evolution.

OSCAR E. MATS.

In the issue of February 2d of LIGHT OF TRUTH, Capt. E. W. Gould has offered some supplementary thought to a series of articles on the "New Departure," by Prof. Loveland. The article is timely and contains many suggestions which lead up to a subject fraught with grave consequences in the procreation of the race. While the conclusions reached by the captain are perfectly logical and tenable, we can not think the same of his premises in their entirety. The over-production of the present type of the human species is certainly a cause for genuine alarm and a most deplorable state of affairs, but that it is inevitable we shall now endeavor to show.

While over-production of an inferior grade of people is possible and something to be deplored, yet we can not think that the "primary cause" of the present chaotic condition of humanity is to be found in over-production. We contend there is a cause behind even that, and would much rather attribute the evil to inferior production; for, to many, it is evident that the planet is not evolving a race that is keeping pace with the evolution of the planet itself. We think that the planet, having furnished its full quota of the human species and all other species in the past, will continue to do so in the future irrespective of prohibitory legislative enactment by man himself. By studying our social fabric of to-day closely the intelligent mind will be slow to see how prohibitory legislation would prohibit over-production of the human species. Such enactments might easily, and would surely, be evaded by the dissolute or loose, thereby producing a state of moral depravity probably in excess of that we now endure.

The planet will surely never burden itself with over-production of any species, being capable of evolving a sufficient number of every species, it will probably continue to do its work, be the product good, bad, or indifferent. Procreation is inevitable, and in a numerical sense is a matter over which humanity can have no control. While we may not restrict the number of human beings to be yet produced, we can, however, control, command, and improve the kind or quality, and it is just here that we prefer to locate the primary cause of the existing evil. This is a different proposition altogether, and one that addresses itself to the reasoning faculties as being perfectly feasible.

Scientific investigation and experiment have demonstrated the entire feasibility of various local and important but rare cultures to have been radically avoided. With reference to the amelioration of humanity nothing could be more radical or practicable. If the planet is not evolving a superior race of people, she is not to blame for it. She is simply doing the best she can with the protoplasm furnished by existing conditions. In the beginning she imbues each soul with an equal amount of potential energy, and if in their earthly career some are idiots while others are sages it is not fault of her own. If all are to ultimately acquire infinite wisdom or attain to a degree of perfection like unto that of God or great good, it is no postulate to assume that in the beginning of their earthly career, all are created equal with respect to their potential energy. If we are all equal in the so-called end we must have been equal in the beginning. The horse that won the race must have been more than the equal of his competitor in the beginning, else he could not have been the victor in the end; while the two that finish equal in the end must have been equal in the beginning, else they could not have finished equally.

If we are equal in the beginning with respect to the amount of potential energy we possess, it seems that we should be equal in the various ways in which this potential energy or soul-force finds expression in the individual, such as physical perfection, intellectual endowment, moral stamina, etc., but we are not. Such being the case it is only natural to look to protoplasmic or birth conditions for the cause of this marked disparity. We should prefer to locate the "primary cause" of Mr. Gould right here in the protoplasmic conditions.

As a rule idiots and sages do not proceed from the same progenitors, protoplasmic conditions being identically the same. We employ this term in its most comprehensive sense, supposing it to have reference to the production not only of a perfect physical form, but to include the moral, intellectual, and spiritual status of the progenitors as well; and think that the disparity sometimes observable in the posterity of some parents may be explained as a result of adverse influence during the gestation period.

If evolution implies involution then the spiritual germ must have endorsed within it all that is evolved from it, as seen in the progressive human being, both incarnate and decarnate. The planet furnishes protoplasmic conditions for the incarnation and evolution of just so many spiritual germs of the human species and all other species and no more. This we believe is governed by immutable law, making over-production of any species impossible, but satisfying any attempt of any of the species to limit the number of spiritual germs to be incarnated. We can not see how the operation of this law favors the human species in any way.

The deplorable birth or prenatal conditions that have produced the present generation have most probably been occasioned by the despotism of arrogant potentates, and the servile obsequience of priestly propaganda. Such teachings being calculated to deplete the moral forces and discourage the individual effort, a protoplasm was furnished which could not possibly produce perfect specimen of the human species, and the present race (inferior when compared with what it could and should be) is the result. From this as well as the history of

the race, both ancient and modern, it is evident that the destiny of the race is contingent upon the protoplasm, for by it and through it only can there be produced that specimen of humanity which shall conform precisely to the perfect primordial plan designed by infinite intelligence. This has been drastically demonstrated repeatedly by those interested.

The planet not having been subject to human interference, sustained no such set-back as was suffered by the race, by reason of such interference, and in consequence has gone on evolving until now it has nearly reached a plane much in advance of the race itself. Indeed, if the evolution of the race equalled that of the planet the millennium would be much nearer than is generally supposed.

If the human species has sustained this setback, it may be wondered why other species have not suffered in like manner, all being subject to the operation of the same law. Perhaps they have suffered somewhat out of sympathy, but, we think not, very materially, for of all the species common to the planet we think the human species is the only one that has the temerity to meddle or try to meddle with its own existence and in the light of common sense and reason is the one which should pay the penalty of its own folly and not rely on the vicarious atonement of some other species.

Finally we think of this subject will teach man why he is what he is, and will also teach him the best way of ameliorating his condition by urging an advocacy of and inculcating a practical observance of those principles which deal with congenital reform. Spiritualists, of all others, realize the absolute necessity of good conditions for the production of genuine phenomena, and it is no more than reasonable to think that with better conditions the planet itself might produce more gratifying results with respect to the human species. An experiment it would be interesting, and is, perhaps, why Rome wishes to control our public schools.

TRIALS OF A NEW MEDIUM.

To the Editor of LIGHT OF TRUTH.

When we first came to Amelia, O., to live, we heard of but few Spiritualists. Yet among the ladies who called was a Mrs. Louie Martin, who inquired anxiously, if we were Spiritualists. We answered "Yes"; and we then learned that she had been developing mediumship against her will, and at first to her utmost surprise. We asked her to tell us how the manifestations had commenced, as it appeared to us a curious thing to have a medium develop spontaneously, as it were. Her reply was about as follows:

"It has come to me within the last four months. I would be sitting in the evening reading or occupied with a little work, when I would hear raps in an adjoining room. The raps kept on until I began to investigate, to find out what it meant. After a time when they came I would feel as though there was a higher and better religion; and had he lived in his full time on the earth we would be in a higher state of civilization to-day than we are, for Jesus exemplified his religion.

The Catholic priests saw their opportunity to make religious capital out of the Nazarene's mediumistic gifts, and called around them a large force of ignorant followers and established themselves at their head and proclaimed themselves the only true followers of Christ. By the shedding of much blood they succeeded, and now dominate a large portion of the civilized world. From the Pope down Catholics are all idol worshippers. They worship the old Jewish God, which is a myth. They manufactured a holy ghost and named him a god, another myth. They called this one down to earth and through some arrangement overshadowed a man, and through her produced another god, also a myth; for Mary and Jesus both proclaimed that Joseph was the lawful father of the one in question.

They also worship Mary as the mother of a god in all four of them. They make use of a cross as a symbol of the death of their man god on the earth, which is barbarous in the extreme. The Catholics are well organized in all parts of the earth, and backed up by the Pope, his cardinals, bishops, and priests, they are so strongly fortified that they are almost impregnable. The Protestants are only one degree removed from these mythical god worshippers. The three first-named gods answer them very well, and they are contented to allow Mary to go free.

If Jesus, his father, and his mother had ever proclaimed that he was a god there might be some excuse made for all these theorists. But the foundation of all originated in a dream, and notwithstanding all the protestations that Jesus could make to the contrary, they will insist that he is one-half a god, or one god in three. Jesus proclaimed that others, coming after him, would do even greater things than he. Now, who are they that do it? Surely one can not find them among the Catholics; and the Protestants proclaim in a loud voice that it is sacrilegious to even attempt to do these things. Who, therefore, but our spiritual mediums are the true followers of that noble hero who boldly came forward and gave himself up to die for a high and noble principle?

There is no doubt but that Jesus was a chosen medium brought out by the spirit world to bring a new truth into the world. But not until the present day has civilization advanced far enough to permit a new code of spiritual laws to be introduced to earth. It thus belongs to the Spiritualists to buckle on the armor, organize themselves into a strong hand, and proclaim the truth.

The Christians all along through the past ages have been playing a kind of false comedy, and have put up a barrier between themselves and the spirit world, which has driven masses into infidelity. The religion of the future is to be humanitarian in every respect, we are to take up where the former left off.

Through the efforts of the N. S. A. and the Light of Truth and other spiritual papers we can redeem the world from sin, being backed up by the angel world, and thus will in time redem them from the sorrowing conditions that Christianity has hedged around them. Let us all work with a will and win.

Severe but Honest.

W. H. Myers, of Hoaglin, O., writes:

"I am going to Chicago soon, and from there go out to some distant point to work the school supply business, while my wife will run the postoffice and sell groceries to those who do not see the spooks prowling around the corner.

Oh, this damnable persecution of the so-called Christians! Honestly, brother, if their doctrines were true, their heaven and their hell, and if these bigoted sanctified devils

are to climb the lightning rods of peace in the New Jerusalem, I shall consider it a pleasure to shovel coals and wheel sulphur over the infant-skinned streets in that land where snow-drifts are unknown."

I wish you and the cause of "Truth" a "Light" road to carry through this world of storms.

* LIGHT OF TRUTH *

A HIT BACK

Concerning Some Washington Scences.

To the Editor of LIGHT OF TRUTH.

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Concern

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AN EXPOSÉ OF THE NEW PHILOSOPHY OF LIFE, HERE AND HEREAFTER.

Subscription: \$1.00 per Year, 5¢ per Copy.

Written for the LIGHT OF TRUTH.

A VOICE From the Echoless Shore.

A NARRATIVE

—OF—

Remarkable Phenomenal Events.

Psychical Researchers, Read and Reflect.

ELLA WILSON MARCHANT.

II.

In the Spring of 1883 I had a desire to write out this experience for the *Psychical Review*, published in Boston, the organ of the American Psychical Research Society. But before doing so I wanted to get those two questions answered, thinking that I then should have a complete story, or as much of one as it was likely to obtain after all these years. But how should I accomplish it? My opportunities for consulting good mediums were very rare. I strolled over it for some time, and then my mind reverted to a medium of wonderful power, with whom I had accidentally (if there are any accidents) become acquainted a few months previous. This medium—once prominently before the public as such—had been hiding his light under a bushel for years, and only now and then a privileged one may obtain the benefit of his truly wonderful powers—and he does not work for pay, and is, therefore, neither a professional nor a "commercial" medium, and, inasmuch as he absolutely refuses to have his name given to the public, he can not be said to be working for fame or notoriety. He had, through automatic writing, answered questions written within folded pellets, to my entire satisfaction; and I now determined to send him a sealed letter, written to my uncle, and see if I could not obtain what I desired. Accordingly, I wrote the following:

"Mr. Forbes Potter: My dear uncle in spirit-life. Did you try to give me your name through Mrs. J. J. Whitney, on the Oakwood camp-ground, in the Summer of 1850? The name given was George Potter, and no one recognized it. Was it not a mistake? And was not the name intended to be Forbes Potter, instead? And were you killed by Indians, on your way to California many years ago? I desire to write out the story for publication in the *Psychical Review*, of Boston, and I would like these points settled by the spirit world. Will not my uncle, or some one who can answer for him, please give me a definite answer through the mediumship of —. [Here follow the name, residence, and business of the medium, but I am not at liberty to give them to the public.] You will not only be doing me a favor, but more especially will you favor the society of Psychical Research, and the world at large.

"Sincerely yours,
ELLA WILSON MARCHANT."

Thursday, June 1, 1883.

This letter I copied so as to retain a duplicate, then folded it up, wrapped it in a piece of blank paper, put it in an unaddressed envelope—a small one—sealed the envelope, and placed a two-cent Columbian stamp over the point of the sealing place. Then I addressed a few lines to the medium, stating that the sealed envelope contained questions that I was desirous of having answered through his mediumship, because I wanted a complete chain of evidence in a psychical or spiritualistic experience, that I was thinking of writing out for the *Psychical Review*. I gave him no clue whatever to the nature of the questions, nor had he ever obtained the name of this relative in any possible manner from me, as I had never thought of him at all when I had the sitting that I have spoken of, in which the medium (whom, for the sake of convenience, I will call Mr. O.) answered questions written within folded pellets. I requested the return of the sealed letter, as a matter of course.

The following is a part of the answer which I received:

"CHICAGO, ILL., June 15, 1883.

"Mrs. Ella Wilson Marchant: Yours of June 1st forwarded me from home, duly received. Excuse the delay in answering. Have attended the great World's Fair to the extent of neglecting everything else. I start for home next Monday.

"I pray you under no circumstances to be directly opposed to the cause.

"Your letter before me gives me great strength, and hope the answer will be direct and satisfactory. * * *

"Answers to questions as I get them: 'I not only tried to give you my name through the medium named, but later, and was crowded out on each occasion. The mediums were of a weak and feeble organization, not developed to the higher phase, and prepared to take on outside influences—in other words, merely hand, or body control mediums. The medium you speak of has a leading control named George, and on the occasions you speak of, during the experiments, came in meeting, where all are anxious to hear, possibly her control coming in suddenly broke that spirit chain.'

"It is not right now to tell you all the details of the attack by the Indians. There are now living two white men that were more to blame than the Indians. Some day, not far distant, and through this medium, your uncle Forbes Potter, not George, will explain all to you."

"I get a little more, but can't reduce it to time, and said:

writing. Once more, I request you to truthfully refrain from making me public in this matter.

"You speak about pay for my services. I am beyond that—don't need money—but light, and more spirit power; and am getting my pay that way from my good spirit guides," etc.

With this letter came my sealed letter, bearing no appearance of having been tampered with. That sealed letter, along with a written account of the story up to a certain date, was sent to the secretary of the Psychical Research Society for examination, although, as I stated (and I expressed my regret that I had not foreseen and provided against such a condition), I could not permit it to be opened because it would disclose the identity of the medium, and I was in honor bound not to disclose that. I merely wished them to see the condition in which the letter came back to me, and then return it to me, when I would open it and see if the contents were as I originally placed them, and let them know. This was done, I finding the contents of the letter just as I remembered having written and placed them, and so apprising them.

Some weeks passed away before I took another step; and then I wrote again to Mr. O., enclosing another sealed letter to my uncle, in which I claimed the promise made in the above letter, that he would "explain all to me" "providing," I said, "it is in your power to make the promise good at the present time." And, in order to have the chain of evidence as complete as possible, I also wrote to Mrs. J. J. Whitney, to inquire as to her having a guide by the name of George. I had heard of her guide, William H. Saulsbury, who claims to have been executed for witchcraft, during (I think) the Salem craze. I had also heard of Mayflower; but I had never heard of George; and I was somewhat inclined to think there might be some mistake about it. I wrote very briefly, merely asking if she had such a control, and stating that she would not only be doing me a favor, but the world at large, by giving me the desired information. Her answer was in part as follows:

"I have three controls: William H. Saulsbury, George, and little May Flower, all three truthful, powerful spirits."

A few days later I received a letter from Mr. O. The reader will please pardon my seeming egotism in quoting what I do from this letter—I mean the reference to myself. I quote it because I believe it has a bearing upon this narrative. In the light of after events, I am inclined to think that my meeting, as I did, with this medium, and his calling at my home, were spirit-directed events, and that because they had a work for him to do, in connection with myself, did they so powerfully impress him, on the occasion he speaks of. His letter, dated November 5th, contained the following:

"Yours received some days ago. It has been impossible to get any more. Can not come in rapport with the spirit you desire."

"My guide, Dr. Bartlett [I give a fictitious name], tells me it is not time yet.

"I expect to go south to San Diego, and Los Angeles, later, and, if possible, would like to see you very much. Then possibly we can sit and be successful in getting direct communication."

"I have been in every society, but never had such a band of spirits about as when in your company. You must have thought my conduct strange at your house, but I could not remain without their taking entire control of me, and I dislike that very much."

The strange conduct he speaks of was nothing more than a rather abrupt departure; but as he was intending to leave town by train, I merely thought he had suddenly remembered that it was time to go. But it seems the spirits desired to voice something through him to me:

The next letter I received from him bears the date of August 17th, and contained the following:

"There is some one that rushes in every time I try to get the information you desire. * * * My control tells me all will be explained to you when we meet."

This list I sent in a sealed letter to Mr. O. December 1st, requesting him to carry the letter about his person until we should meet. I did not seem to quite understand me, and was in some trouble—a quarrel, or something of the kind (the spirit expressed unwillingness to tell all he had to say).

"All I have got so far, to the sealed letter (the kind the spirit expressed unwillingness to tell all he had to say), you will know it all (go into details concerning the affair), and five or six as I can tell you." With your permission I will write the letter, and see what results I can obtain.

This suggestion of burning the letter was made, and three of the five renegades were referred to a very peculiar phase of mediocrity. In traveling through Nebraska the spirit which I had seen him exhibit. I grants passed nearly eleven hundred Mormons handed him a folded pellet, which he took in route to Utah. They traveled faster than the held between his thumb and finger long endorser did, and so they passed them. To touch a lighted match to it and burn two renegades, bent on revenge, and their ashes. Then collecting the ashes and wrapping them in a bit of paper, he handed them to the path of the emigrants, and, by misrepresentation, and afterwards wrote out a correct answer to the written question, giving the name of naming their countenance and support, and ten person I had addressed. I wrote back my weeks after the attack near Nebraska City, at sent to his burning the sealed letter, and midpoint, while the emigrants were sound turn mail he said, "I burned the questions sleep, in their camp on the South Platte river, sent me, and yet get nothing—only 'Not now' stole upon and murdered every one of them, burying their bodies, as was once before."

I made an appointment with Mr. O. to meet him in the brush, and the changes of the

Sunday, December 7th, Sunday being the

date of the attack by the Indians. There are now living two white men that were more to blame than the Indians. Some day, not far distant, and through this medium, your uncle

Forbes Potter, not George, will explain all to you."

"I get a little more, but can't reduce it to time, and said:

"You ask me if I knew Mrs. Whitney's controls. I never saw the lady but once, never spoke to her—would not know her if I should see her to-day—and know nothing of her control."

"I find out the bones you speak of in Arizona were not those of Forbes Potter. I will get you the entire story some day, not far distant."

The letters now followed in rapid succession.

October 12th he wrote:

"I will be in Los Angeles next month, but fear

I will not be able to visit San Bernardino. Can't

you arrange it to visit some of your friends in

Los Angeles, so we can have a sitting together.

I think the story complete about the ad-

ventures of your uncle, but I have not been able

to control myself long enough to write it as it

should be told. * * *

"Forbes Potter was murdered in Colorado,

near the Utah line, on the south branch of the

Platte river; was killed by renegades from his

party, assisted by Indians and Mormons. The

entire party were killed. 'No bones left to tell

the tale.'

"More—much more—when I see you."

Here a new element is introduced into the

account, viz., Mormons. Comments thereon are

reserved until later on. But for the fact that "more—much more" was promised, I should have thought the story was about all told. How

ever, I eagerly followed on, in the hope of obtaining

material for something like a verification of the story. The complete narrative was

always postponed until we should meet, and al-

ways promised when that meeting should be

had. October 20th, he wrote again: "I have

the strong impression that I will meet you

when I go South; then will try and be in con-

dition to get the entire story from the uncle."

November 1st, "The entire story of the uncle

will be told you soon through me." November

19th, "My guide tells me that I will see you

* * Then will try and give you the story now!"

The medium held a pencil in his hand, and, after

a little waiting for the spirit to obtain

the following was written:

"I have three controls: William H. Saulsbury, George, and little May Flower, all three

truthful, powerful spirits."

ELLA WILSON MARCHANT.

QUESTIONS:

"1. Was it not in 1850 that you started for California?

"2. Where did you leave the borders of civilization?

"3. What time of year?

"4. Who was your captain, or leader?

"5. State the locality, as nearly as possible where your company was massacred—the name of the canyon, or creek, or whatever else?

"6. State the time of year, how long had you been traveling?

"7. Please give the names of the five men who deserted you and joined the Indians as outlaws?

"8. What tribe of Indians?

"9. How many Mormons were connected with you?"

"10. Can you give any of their names?"

"11. What were the character and native of the outlaws associated with the Indians?"

"12. What was the name of the Indian chief?"

"13. What white people—freighters, mes-

sengers, or others—did you meet, pass, or see between your starting place and your final camp?"

"14. Did you ever fall in with any of Alexander Majors' men?" W. F. Cody, for instance, a boy, now known as Buffalo Bill?

"15. To whom would you advise me to write for information, or confirmation?"

The following is a condensed statement of what was told me:

In the Fall of 1850, Forbes Potter was in St. Louis, Mo. He there formed the acquaintance

of a man by the name of Joel Richardson, and they became friends. In January, 1850, his

family saw him for the last time. In April, of

the same year, he and his friend left St. Louis

for California. At first there were about two

hundred in the party, but they divided up, for

one reason and another; some wanted to go one

route, some another; some wanted to do this,

and some wanted to do that; until the party

containing Forbes Potter and Joel Richardson

numbered only twenty-seven men, and they

were in some trouble—a quarrel, or something

of the kind (the spirit expressed unwillingness to tell all he had to say).

The party then continued on, and so they passed them. The

spirit then told them to go to the South Platte river,

and so they did. They then met a band of

outlaws and Indians, and in two or three days af-

terward attacked the emigrants, but were re-

pellent by the emigrants, and so they were

driven away. The emigrants then continued on,

and so they did. They then met a band of

outlaws and Indians, and in two or three days af-

terward attacked the emigrants, but were re-

Philosophy and Facts.

Written for the Light of Truth.

IS THERE A GOD?

Reviewing the Law of Cause and Effect.

EVIDENCES OF DESIGN.

Nature, Like Man, Has an Infinite Soul.

Darwin and Huxley — Slave-Writing — Electricity vs. Intelligence.

REV. A. J. WEAVER.

No. 2.

In my last article I attempted to show that by the discoveries of science the fact has been established that there exists an infinite, invisible, and incomprehensible Power, that this Power permeates the whole vast Universe, that it binds the universe into an organized and united whole and that every part of it pulsates with activity and life.

The object of this article is to consider the question, Does that Power possess intelligence?

The prevailing voice of religion, appealing to the Bible as authority, replies in the affirmative. But what does Nature say?

Scientists are somewhat reticent on this point, and when they do speak they differ in opinion. All go to Nature but from her all do not get the same reply. As we approach her for examination, we are at once struck with the fact that she is actuated with the principle of the adaptation of one part to another. We see very little of independence of parts and unrelated action, but everywhere is visible, in all departments, interdependence, and mutual relationship.

Vegetation does not grow and life expand except for the presence of sunshine and rainfall; rainfall does not spread over the land except for the winds; winds do not blow, except for the unequal distribution of heat, and heat is not unequal, except for the rotundity of the earth, and the earth is not round, except for the liquidity of matter.

All this relationship of part to part, reveals the law of cause and effect, which, so far as can be discovered, has no beginning and no end. Outside of it nothing exists. Without it all is chaos. As we travel back into the past, every cause becomes the effect of some other cause; as we go on into the future, every effect becomes the cause of some other effect.

The mind looking at these visible facts sees, or thinks it sees, in their existence and in the special adaptation of means to ends, a design, a purpose, a mind that has an object in view. Its line of reasoning is simply this.

When we see with what ease and safety a ship rides upon the bosom of the sea, we discover the cause to lie in the fact that the builder fashioned the ship to that special end. But the wing of the bird is not less equally well adapted to ride upon the ocean of air and a purpose is not less plainly in sight. When we see the engine so constructed that the power of steam is applied to the wheels of the locomotive, we detect at once the intelligent adaptation of means to ends. But the fact that the roots of trees find in the soil elements of matter suited to the growth of the tree, is equally an example of the adaptation of means to end. In order to retain life, it is necessary the blood of the human system shall come in contact with the oxygen of the air. What work of man displays more intelligence to accomplish that purpose, than the construction of the lungs and the whole breathing apparatus? The telescope and the human eye are built upon the same plan and apparently for the same purpose, and they accomplish the same end. Some things exist for which we can see no purpose, but is it not reasonable to suppose that there would be some objects among the works of an Infinite Being, the reason for whose existence, the finite mind has not yet found out? There is much yet in nature to be learned. There is, however, abundant proof of intelligence we do see. How the fish is adapted to the water; the stomach to the digestion of food, the foot to locomotion; heat and light to the production of life. Every where our eyes are turned, Nature swarms with signs of intelligent purpose.

This is called "the argument from design." It has been relied upon for ages to prove the existence of a God, both by Christian and Pagan, by believer and skeptic, by Socrates, Paley, and Voltaire; and by it God was termed the "Divine Architect" and the "Great Designer."

But when Darwin declared his doctrine of "Natural Selection" it fell with destructive force upon this argument from design. Perhaps it is an overstatement to say it destroyed it, but it certainly weakened it. With no thoughtful mind does it have its former weight.

Darwin admits all the facts of the adaptation of every living organism to its environment, on which the argument from design is built, but he accounts for the law of adaptation in a different manner. He says it comes, from what he terms, Natural Selection.

To understand his argument it is necessary to consider what he teaches. His doctrine of evolution is, that the material universe, located with vegetable and animal organisms, came into its present form, not by creative force from without, but by the law of evolution from within.

There was a time when life on earth did not exist. By a natural union of elements, along the sea shore, vegetable life appeared in the form of sea weed. About the same time on the ocean bed existed a slimy substance which science has named protoplasm. A speck of this was taken up and examined. It is seen to be a small globule of a jelly-like substance, with consistency enough not to break apart as it is rolled over in the hand, with no head, no feet, nor limbs, nor any organs at all, apparently lifeless, with no color and no definite form; a speck of thickened water; yet this is an animal — the first animal that ever existed on earth. It is called a *moneron*. It has no lungs, but breathes all over. It has no digestive apparatus, but when a fragment of food comes to it, it spreads itself around it and holds it in its embrace, till it absorbs what is nutrient. It rose on the slate. Nothing but intelligence could do that. It was that instance, beginning with many names similar, that made me a believer in Spiritualism.

On a beautiful June morning I go out into my garden and I behold a fresh red rose, far more beautiful and fragrant than that my angel wife painted on the slate. And it, when with the medium, I was convinced the rose on the slate was the work of intelligence, so, when I saw in my garden, I behold this living rose which knew no mortal hand had made, was I not convinced that no mere power but that rose had intelligence. There are people who will hold the rose on the slate and yet deny that it is the result of invisible intelligence; or there are those who deny the living rose the work of an invisible intelligence. But to me, in either case, is not rational nor consistent from the standpoint of observation which my mind occupies.

When I look at a beautiful cathedral I know that magnificence pile existed first in a human mind and could not have been but for intelligence; so when I open my eyes upon nature with her castles of stone and her cathedrals of overarching trees, I see an infinite intelligence, holding all these and all other of Nature's glories, in its vast embrace.

A factory is an organized industry, producing certain goods. Nature is organized activity, showing results in trees, grasses, flowers, and fruits. The factory is the embodiment of mind. Analogy would teach that nature was the same. If we can not account for a house without connecting it in some way with mind, is it not reasonable in accounting for a tree to refer it also to intelligence? Darwin says the productions of nature show superior "workmanship." One would infer he means by that, that the formative power of nature is a workman. Perhaps he did not mean that. Whether he did or not, it matters little, for no one man can settle the question. We need not dispute over it. It is for every man to settle for himself.

Nature is an exhaustless study. One may see intelligence in nature, another does not. We all easily agree, however, in one thing, the boundlessness of nature and the limited capacity of man.

In my next article I shall examine the question, Does this Power produce goodness?

Written for the Light of Truth.

Written for the Light of Truth.

THE STATUS OF LABOR;

Embracing Economic Thoughts Upon

FINANCES.

BY GEO. F. KIRKBRIDGE.

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CHAPTER II.

THE PLATFORM OF EXPEDIENCE AND PRINCIPLE.—TURK GOVERNING SPIRITS.—THEIR RELATIONS AND ADVOCATES COMPARED.—THE DUTY OF THE REFORMER.—BUSINESS AND DUTY DEFINED.—A FORMULATED DIGEST OF PRINCIPLES.

In the great social and political areas of the present age of civilization, as in the past, are erected two platforms upon which the real and assumed leaders of humanity stand. The first is known and called *Expediency* the other *Principle*.

Upon the first, tenet-eyed Mercy waves

her pleading wand of reconciliation; upon the latter stern Justice, with exacting balances, sways the scepter of eternal truth. The former bolsters up shams and offers apologies for hypocrisy; the latter upholds naked reality and courts ungilded righteousness. The former platform is loaded with living sepulchers filled with dead men's bones; the latter is studded with erect citadels of manhood, radiant with bright ideas and future possibilities. The former swarms with wry-necked and weak-kneed hypocrites, who, for the sake of present glorification and ephemeral renown, sell their birthrights for a mess of potage; the latter is arrayed with a few noble souls prepared to recognize and act up to all the demands of Justice.

The world has a right to expect honesty and intelligence from Spiritualists.

There are many who claim that although Jesus was not literally a son of God, nor miraculously brought into being, yet he was a great and grand spiritual medium, far excelling any of to-day; and lecturers upon a dozen rostrums are showing the analogy between the miracles said to have been performed by Jesus, and the phenomena produced through mediums to-day. It is an exceedingly easy matter for them to prove the world to be a great store-house of spiritualistic evidence, and that the miraculous tales there recorded come easily within the limit of the spiritualistic philosophy. Jesus walking upon the water is another manifestation of this wonderful medium's gift. The sun standing still upon Mount Gibeon, and the moon in the Valley of Ajalon; and Elijah's ascension to heaven with chariot and horses of fire, must have been grand and impressive spirit phenomena, impossible in these latter days.

The raising of Lazarus from the dead is a remarkable instance of spirit healing.

The miracle of the loaves and fishes could be easily

duplicated by the spirit world to day, if we had

a powerful medium.

Jesus walking with

and appearing to his disciples, after his death

and burial, becomes a wonderful case of materialization, where colonels, etc., are not required.

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The great many say they get nearly all of their

Spiritualism from the Bible, and gravely relate

the story of the Garden of Eden, and of the

voice which Adam and Eve heard calling them,

and supposed was the voice of God, and explain

that of course it was only the voice of a spirit.

They tell of Jacob wrestling with the angel of

the Lord, and that he was only a materialized

spirit. All easily explained as the mediums were

so wonderful in those days.

Balaam's ass was

so wonderful in those days.

Asalam's ass was

so wonderful in those days.</

SPIRIT MESSAGES.

Questions Answered by Spirit John Pierpont.

MRS. M. T. LONGLEY, Medium.

We have a number of mediums employed for this department. They are all so-called seances and spirit messages, especially intended for the spirit world, and are given in answer to questions. In justice to the spirits, the mediums, and the public, we will not give any names, but will give a name to those recognizing anything familiar in them.

Questions to be answered should be germane to spiritualism; and contain one inquiry only; be impersonal, and be asked in a simple, direct, and forcible manner.

Small communications concerning this department must be addressed to the *Light of Truth*.

U. C. NEWELL,
Room 5, 286 Race Street, Cincinnati, O.

Report of Seance.

Questions and Answers.

QUEST.—Mary Willard, Boston. The following queries and replies are from the *E. P. Journal*. The answers were written automatically by the hand of a sensitive. Will spirit Pierpont please enlarge upon these answers so that we may be better informed upon the subject?

Q.—"Are our dominant sensuous appetites, feelings, or desires much changed by what we name death?"

A.—"Death is chanted mainly within your sensuous consciousness; spirit still asserts its power, and where recognized may be able here to overcome without much warfare the dominant sense appetite."

Spirit Pierpont's response.—Those of you who desire to rise above the environments and conditions of sensuous life, even though you may be unable to do so to any great degree on earth owing to inherited tendencies or to circumstances over which you have no control, will, upon entering spirit life, be placed upon an upward road, which you can readily climb if you will. Your aspirations, your desires will be the moral impetus to urge you forward, and you will find yourselves rising higher and higher in the consciousness of inherent power, and reaching out into broader avenues of thought and labor for the good of humanity that it were possible for you to do on earth. *Inwardly* you will have changed but little—only to have increased in power—because the same desires, aspirations, and longings to learn, to grow, and to labor in good works were yours here, that inspire you there; but *outwardly* you will have changed, because the inner life is given opportunity for expression, and you have risen to a higher estate in consequence. The dominant appetites, sensuous feelings, and desires of a carnal-minded person, who loves the things of this world more than he does anything spiritual, are not at first changed—not in many instances for some time after—the death of the body. Just as long as the spirit is satisfied to cling to the outward things that perish, just so long will his desires and appetites partake of the sensual. But there is within every sentient life a flame of soul power that makes for righteousness, and it is only a question of time when that spiritual energy will gain the ascendancy over all carnal attributes, and burn them away in its clear flame. Therefore every soul will, in time, turn from the enjoyment and pursuit of temporal follies or pleasures, and seek for and gain the joys and blessings of a truly spiritual career. But it does not follow that a person changes in desire, appetite, and line of thought merely because he slips off the mortal coil any more than he, of necessity, changes in any of these things, because he throws off his overcoat—steps into another room.

Q.—"Do you have in your planes anything analogous to personal property?"

A.—"None of tradesmen sort."

Spirit Pierpont's response.—It is true that property in the spirit world is, in a certain sense, held in common. A beautiful statue or painting, a lovely landscape, or a bit of garden, is not considered the exclusive property of any one, but the possession of all who can enjoy or appreciate it. In the spiritual country *selfishness* does not maintain, therefore there is a free exchange of possessions between its people. True, there are homes, domains, attractive appointments belonging to individual souls, who have earned them by personal effort and achievement, and no other spirit can claim or possess these things, because no one else has earned or fashioned them. Nevertheless the owners of these fair estates do not hold them as private property in the way such would be held here, for any soul who could gain any enjoyment, comfort or help from these homes or possessions is welcome to share them. The intelligence, whose inner life is pure, humanitarian, full of lofty plans for helpful work, finds open avenues of power and expression. The *deeds* of such a soul corresponded to the *aspirations*. From his or her personal aura elements of beauty and stability may be gathered, which are woven in lovely textures, or fashioned into substantial and beautiful objects. *These* are his possessions; they adorn his home, beautify his person, and make his surroundings the means of gratifying his aesthetic sense as well as affording comfort to every demand of his nature. No one can rob the individual of these possessions; they are externalized from the ideals and spiritual powers of his own life and are a part of him. On the other hand he can give of his labor, handicraft, and brain production to the enrichment of other lives, who, in turn, will afford to him something that he may be pleased to receive, and which they have the power to give. In addition to this the *government* which maintains *there* is really "of the people and for the people." Its directors of affairs are men and women of wide experience, wise judgment, and benevolence; a system of equity is established, which looks to the common weal. The needs of the humblest soul are considered in justice and love. The offices of general affairs have no honors, no emoluments, after the manner of earth, but they are conducted by the wise ones who are in the service of the people, according to the highest laws of advanced human thought and judgment. Therefore we have no wants of trade and commerce as distinguishing the countries of earth.

Q.—"What marks individual belongings on your side?"

A.—"Craving personal belongings is characteristic of your earthly existence."

Spirit Pierpont's response.—Individual belongings are the natural and inevitable outgrowth of soul-power. Thus, a spirit working for humanity generates an aura that is vitalized with essential elements of spiritual stability and substance. These elements can be gathered by artisan spirits

who are in sympathy with that soul and fashion into material for the building of a dwelling, or the weaving of a fabric for his personal use. A spirit may also receive beautiful gifts from his friends, which become his personal belongings—gifts made from the elements, forces, and other material of their own lives, materialized into external form and beauty by human skill and will-power. These gifts he treasures as the expression of love from friends, and he, in turn, presents them with some specimen of his power and his good will, which he has brought into external shape and beauty from the elements at his command.

Q.—"Do all on leaving this plane, lose all desire for individual property?"

A.—"Those should ask, are all who leave your plane of existence endowed with sufficient knowledge of spiritual brotherhood to communicate with those spirits who are in advance of entried souls?"—then all "selfishness" or "earthly greed" will be overcome or outgrown; for there will be no element in the individual to feed it; there will be no attraction to hold it. The lesser, or materialistic passion will be swallowed up in the light of the greater—or spiritual aspiration. At present many spirits cling tenaciously to personal belongings, even those of earth; they can not bear to give them up. The miser clings to his gold, the fashionable dame to her fine robes and feathers, the commercial man to his notes and papers, the jockey to his steeds and tracks. These live in the sensual atmosphere, and remain as earth-bound spirits, until they weary of the hollow mockery of things that only seem to be real, and turn to those which are abiding and can not fade away.

Q.—"Will you tell us then what is the normal cry of spiritual life?"

A.—"We teach that spiritual life has many distinguished cravings."

Spirit Pierpont's response.—The normal, natural craving of one being in spiritual life may be entirely different from that of another. Souls are not all of one grade or pattern. The soul of an artist craves to express its power along one line of achievement; that of a student in other fields; that of a musician along another line; of a scientist in still other directions, while a vast number of human entities, who are neither artists, musicians, literateurs, or scientists, as these terms are understood on earth, have various taste, talents, and powers, with a natural craving to exercise these in certain lines; and to each one is given the opportunity and the avenue for which they seek the normal, general craving of spiritual life will be for knowledge that good may grow to humanity from its possession. This craving becomes satisfied; for the great law of life is progress, and this is the result of knowledge sought for and obtained through study, effort, self-culture, and spiritual growth.

ELIZABETH ARMSTRONG.

I wish this communication to reach my daughter, Hannah B. Mead, who resides in New Haven, Ind. I desire to tell her that I am conscious of the trial she has to bear, and wait to tell her that at all times she must trust in the spirit world, as brighter days are coming and we stand ready to help and comfort her. Dear Hannah, my child, I am ever with you sharing you earth trials and aiding you in your love continues on through all eternity. To Hannah B. Mead.

* LIGHT OF TRUTH *

Written for the LIGHT OF TRUTH.

OBJECT LESSONS.

No Abatement in Interest at Boston's Free Seances.

JOHN WETHERBEE.

It is wonderful how crowded the Temple on Back Bay, Boston, continues to be twice every Sunday with people anxious to witness the spiritual phenomena given at these seances, although they have been continued four months.

The location of the Temple is very fine, near Commonwealth avenue, in the neighborhood of Copley Square, the Public Library, and the Art Museum. I mention this for distant readers who may not know the "Back Bay" of shallow water has been filled and made up, and covered with wide streets and splendid buildings, and for beauty and splendor quite unequalled by any locality I ever saw. I will say also in this connection that the Temple is not located on a very much traveled thoroughfare.

The Temple is crowded to overflowing at every seance by a respectable and interested class of people. I do not see so many of the well-known Spiritualist faces that we see at the other spiritual meetings, but mostly new-comers—business class of people quite attentive as if anxious to see such things for themselves, and I will turn out a good crop of Spiritualists, which is what Mr. Ayer wants and is anxious for, and is the reason he spends his money for the cause. This large hall seats about 2,000 people, and is full over an hour before the time of commencing the seance. It is rather a promiscuous crowd to have the best results, but under such circumstances they are remarkably good. This large crowd is quite orderly and as well behaved as when in a church. When they began some four months ago there were apt to be a few who came as if they expected a circus, but the many were very quiet and annoyed when a few disturbers manifested themselves. But Mr. Ayer was determined to have it as orderly as a church, and they evidently saw that he meant it.

MR. P. L. O. A. KEELER, who has been the medium most of the season, gave very satisfactory manifestations, and under test conditions. Besides, any one could see for himself that there were intelligent movements that were not done by the mediums, but by spirits as claimed; and being under the supervision of Mr. Ayer, who was spending his own money and giving these seances free, was an endorsement of their genuineness. It was wise to begin with Mr. Keeler, for it prepared many to receive favorably other phases, and becoming interested, now attend smaller seances where they can see their special friends materialize. A friend attended Mr. Albro's seances and found some thirty odd present, some of whom had got a touch of the phasm or ghost, and evidently wanted more.

On Sunday, March 24th, there were full-form materializations by Mrs. Martin in the forenoon, and Mrs. Spoffard Stanbury in the evening, and these manifestations at both seances were remarkably good. The forms at Mrs. Martin's frequently came out of the cabinet, and were of different sizes and sexes, and the great number present appreciated them very much. At Mrs. Stanbury's, whose forms are noted for their spiritual appearance, male and female spirits appeared. The changes were quite rapid and of different sizes, which is evidence that they are not the medium masquerading. Mr. Ayer announced some of their names. One materialized outside of the curtain, beginning about the size of a dollar and extending upward, became a full-form and walked about in front of the cabinet. One form came out which Mr. Ayer said was his sister, whom he said, he had seen many times. An inclination of applause was manifested, but Mr. Ayer held up his hand and asked them to be silent and not disturb the conditions.

A sprightly spirit came out often and moved about. She was called Rosebud, a cabinet spirit and a control of the medium. I was sitting quite near and was sure it was not the medium. I think that was the impression generally.

A CLAIRVOYANT TEST.

W. PILKINGTON, of New York, writes:

"Some time ago I had an instance of spirit power in healing which may be of interest to your many readers. I was suffering from an internal trouble that rendered a surgical operation necessary. The operation was not successful, and a few days later I had to submit to a second operation with no better results. I was somewhat disheartened at the prospect of continuous surgery with its attendant pain and discomfort, when I met a friend who expressed surprise that, being a Spiritualist, I did not try clairvoyant healing. The thought had not yet seriously occurred to me, for in some way I had got the idea in my mind that while spirit healing might be effectual in nervous and kindred weaknesses, it would be no use to try it in a case that called for purely surgical treatment. However, I determined to try the experiment, and acting on my friend's suggestion, I called on Dr. Harriet Wilson, at her residence, 340 West Fifty-ninth street, New York City.

"My friend had cautioned me to say nothing that would give the lady any clue to the nature of my trouble, but to let her tell me what was the matter, as this would be in the nature of a test."

"I therefore simply told her that my health was not good, and that I had come to see if she could relieve me. She passed at once into a trance condition, and to my great surprise Indian control, Wahoo, not only located the trouble with perfect accuracy, but described the different operations I had undergone.

"I was under her care for a couple of weeks, and at the end of that time was completely cured, so completely that I had no recurrence of the trouble since. And this was effected entirely by magnetic power, supplemented by a few simple, but very efficacious vegetable remedies."

NOTICE!

"We will take orders for Moses Hull's

"Bible Spiritualism," a book of sterling quality

and up to date. Price \$1.00.

Mrs. L. WOX.

Marshalltown, Iowa.

To the Editor of LIGHT OF TRUTH.

VERIFICATIONS.

The Editor of LIGHT OF TRUTH.

In your issue of March 30th there is a message from Washington Drake. He is my brother. All the names mentioned in the message are correct. I wish to thank the medium at all the LIGHT OF TRUTH, and hope to hear from my brother again, or from some other of our spirit people. I think the LIGHT OF TRUTH grand paper, and wish it success. P. DINE.

Augusta, Ky.

To the Editor of LIGHT OF TRUTH.

In your paper of March 23d was a communication from Jobe C. Stiles, which is correct in every particular, and the names are all right. I do not understand who the four were mentioned.

He speaks of as gone on before. But Sam Tom and Alice White were all right. We were very much pleased to receive the communication, and thanks to editor and medium.

O. J. and SARAH WTE.

[In our reply to your question we say "No."—ED.]

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CORRESPONDENCE.

Brooklyn, N. Y.

Anniversary exercises were celebrated at Fraternity Hall, 829 Bedford avenue, Sunday evening, March 31st.

At 3 p. m., after opening the meeting with a short prayer, the secretary addressed the president, Mr. J. E. Bartlett, requested Professor J. F. Hartmann, who delivered a lively address on "The significance and value of Spiritualism, which forty-seven years ago was brought before the world in a new dress, as a philosophy, and as an independent movement, the phenomena having been known from the remotest times."

At the time of the advent of Modern Spiritualism the Mysterious expected Christ to come and taught the world that they were doomed to disappointment, for which they held them up to ridicule, yet they, too, in their turn, must meet disappointment, only after death, instead of before. No Christ nor angels nor good will appear to them, as they so fondly expected with an almost insane hope.

The spirit world, being as difficult to persuade spirits that they are spirits as it is to convince bigots here that there exists a spirit world.

Although the Bible is of no authority to us, yet let us venerate it, should we know that the meaning of the word Christ is a medium, or mediumship, and not the name of a person. Jesus the Christ means Jesus the medium. John the Baptist means John the developing medium. Jesus became clairvoyant and clairaudient as a result of baptism, having received a tremendous gift of development which is now practice now. It had nothing in common with a certain religious rite, called baptism, which is but a caricature on the original. So, too, are the silver and gold doves, exhibited in the churches, intended to represent the Holy Ghost (bright spirits of some departed mortal), whom Jesus Christ did not. No, the dove is a dove gracefully, a dove would fly. One phase of Jesus' mediumship, as well as many mediums now among us, was the power of "casting out" detrimental spirits. Every person is largely under the mesmeric influence of good or evil spirits and mortals, causing failure or success, misery or happiness, or a mixture of both. To discern and correct these conditions for us, one of the best mediums is an essential of saving mankind from their sorrows."

Lizzie Kelly Hartman gave astounding psychometric and clairvoyant readings, describing incidents and spirits, with full names, and adding predictions. Everything was readily recognized as correct, and rewarded with applause.

Then came Mr. Lyons, who gave many elegant and all recognized, all the time soundly entranced.

The evening meeting was also crowded.

The Turner sisters played and sang several delightful duets at the piano.

The Volunteer Quartet rendered a number of its choicest songs.

Mrs. L. A. Olmstead gave clairvoyant readings, describing spirits, and giving full names and correct incidents.

Next came Miss M. Terry, with a brief but appropriate address. She was followed by Mr. J. E. Bartlett, with remarkable readings and tests.

Lastly came Mrs. Hartmann, giving astonishing tests.

If Spiritualism is to be judged by these wonderful tests there none need doubt that we have the right philosophy. J. E. BARTLETT, Pres't.

New Orleans, La.

The 47th Anniversary was celebrated on Saturday and Sunday at the hall, 59 Camp street. A heavy rain, however, prevented many from attending, but nevertheless 150 braved the elements and were well repaid for so doing.

The program was instructive. Mrs. E. Stevenson, of Stockholm, Sweden, delivered an interesting address; Prof. Henry Gruber produced a sweet music by passing his fingers over the tops of glass goblets half filled with water, being accompanied by Mr. Victor Huber on the zither. F. Cordon White gave tests including full names of spirits present. The first part of the program closed by the audience singing "America." The second part consisted of a dance.

Sunday afternoon at 2 o'clock the annual meeting and election of officers took place. The secretary read the report of the board during the past six months, showing that all expenses had been paid, leaving a balance of \$30.30 in the treasury to begin the new year with.

The election resulted as follows: Dr. George P. Benson, president; J. H. Massie, vice-president; Wm. Brodie, secretary; M. J. Larkin, treasurer; and Capt. Jack Abbott, Chris. Nelson, Capt. T. J. Emmer, Mrs. J. H. Massie, Miss A. Benson constituting the board of directors for the ensuing year.

Sunday night the hall was well filled as usual. Dr. Benson presided and made a short address of welcome, congratulating the Spiritualists on entering the new year. Mrs. Stevenson again did the address of the evening. Mr. F. Cordon White clinching the arguments with facts that the so called dead still live.

Slowly the clouds of ignorance and superstition are being dispelled in this city, for quite a number of circles are held on the quiet, and the spirit of unrest and inquiry is abroad among the people.

F. Cordon White has been engaged for the platform next March. WM. BRODIE, Sec'y.

Erica, Pa.

The forty-seventh anniversary of Modern Spiritualism was observed by the Spiritualists of this city on Sunday, March 31st. The two societies here joined forces for the occasion, and engaged Mrs. Agnew, of Waterfield, Pa., and E. W. Sprague, of Jamestown, N. Y.

The choir of the First Society, assisted by Professor Bently, furnished music for the occasion.

Mrs. Agnew followed her invocation with an earnest and eloquent discourse. She traced the history of Spiritualism from its origin in Hydesville, N. Y., around the world, up through the various manifestations to the higher phases, giving many facts and statistics, which were very interesting, and then closed with a beautiful improvised poem of much merit. At the close of the discourse she gave psychometric readings from articles, which readings were very fine, and every one recognized.

At 7:30 Mr. Sprague was introduced and spoke on "Evidences of the two worlds, and the proof of communication between them." The speaker referred to the spirit manifestations recorded in the bibles of all ages, as evidences of another world than this. But, said he, Modern Spiritualism does not rest upon some ancient revelation or record; its foundation stands upon its own demonstrated proof as manifested in its various phases of modern mediumship.

At the close of the lecture, E. V. Wilson, an entomologist, gave a description of the Spiritualistic Society from its origin in Hydesville, N. Y., around the world, up through the various manifestations to the higher phases, giving many facts and statistics, which were very interesting, and then closed with a number of tests that were highly isolated. About \$50 was realized towards the piano for our new temple.

The W. P. U. gives another dance and supper on April 11th at Liedertafel Hall for the benefit of the building fund, to which all friends are invited.

We also hereby acknowledge the receipt of a box of fancy articles from the Boston Ladies' Aid for our coming bazaar; also a life-size portrait of our arisen sister, Marion A. Skidmore.

Conn.

Minneapolis, Minn.

In response to a wide-spread invitation issued by the Washington Union of Spiritualists Association, the hall of this society was well filled by an enlightened and appreciative audience on March 29th to commemorate the anniversary of Modern Spiritualism.

The exercises began at 11 a. m., and continued almost without interruption till 10:30 p. m. The object of the meeting was to make the occasion to take the form of a convention, numerous friends from adjoining towns, and at least two clergymen were observed present, taking a hearty interest in the proceedings. This is as it ought to be.

For the Sunday exercises, which consisted of lectures in the morning and lecture in the evening, the stage was filled with household plants and shrubs, the kind of Hon. James H. White. At the lecture the children entertained a large audience of older people, who came to note the progress made during the past year under the care and guidance of Mrs. Anna L. Robinson. The lyceum has nearly a hundred members, and a good work is being done for the little ones.

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For the Sunday exercises, which consisted of lectures in the morning

Howe was introduced, and he is a kind and happy man. His Lincolnian anecdotes are excellent. It was evident that Lyman is a man of great character and ability.

Murray, R. Meanting the program was carried out in the assembly room. Mrs. Jeffers, Mrs. Murray, and Mr. and Mrs. Knight were present.

It was evident that old La Grange was a happy and successful man.

Mr. and Mrs. H. W. Hawkins, of the Light of Truth, Cincinnati, O. No one is more interested in the progress of his work than Mr. and Mrs. Hawkins. Graphology is the science of reading characters by handwriting, and is in no way connected with horoscopy.

Graphological Readings.

MARY B., MANCHESTER, N. H.—The handwriting of this person denotes a strong sympathetic nature; she is one who brings sunshine wherever she goes; she loves flowers, birds, and animals, and everything in the world about her; she is, in fact, too sympathetic for her own welfare, constantly giving out more than she receives; she is proud-spirited, but has no false pride; in her affections she is sincere, and were she at any time disappointed in her estimate of a friend, she would become melancholy, but at the same time her love would remain unchanged; she likes luxurious surroundings, elegant paintings, etc., but her philosophic nature would not allow her to forget because of their absence; she possesses a vivid imagination, but she can not express in words half her thoughts.

G. M. HAMILTON, ONT., CAN.—This gentleman is progressive in his ideas, and would like to see the whole world reformed; he is tired of old-fashioned methods and old fashioned theories; he does not countenance any law which would force any one into a certain line of thought; a few of his associates say he is eccentric, and so he is, but he is frank; while he hails with delight anything new, he is not a man who would follow it up and neglect his business; he is aggressive, stubborn, and proud, and does not care if people know it, being independent and fearless; he would like to travel and see the world, but is a loyal citizen and loves his home, being of a domestic turn of mind, and fond of books and general literature.

H. M. T., SHERWOOD, MICH.—A person would be under the necessity of going through a considerable amount of patience and hard work to get ahead of this gentleman, for he is cunning, secretive, and full of tact. The associations into which H. M. T. has been thrown have put him on his guard and made him somewhat suspicious, at the same time sharpening his wits. He is one who weighs a problem before accepting its claims to truth; if it contains a truth, he grasps it eagerly, but if it is full of errors, he casts it out. While he looks upon humanity in general with kindly eyes, in his contact with individuals he is cautious. On the whole, H. M. T. is a very good sort of a person to know, despite his peculiarities.

Laura A. C., QUITMAN, MO.—This woman is kind in disposition, thoughtful of others, and is well liked wherever she goes; she is domestic in her tendencies, loves her home, and is one who will sincerely sympathize with those in trouble.

L. M. H., HERMAN, ME.—This correspondent says he would like a "full reading." There are so many waiting for their turns that it would be unjust to give all the particulars of any single reader. L. M. H. is one who gets along very well with most people. He is practical and methodical, sympathetic and generous; his one great fault is an inclination to procrastinate, and he is too apt to say or think that "tomorrow will do." He is somewhat of a dreamer, and builds castles in the air; he can not bear disappointments, but he keeps his feelings to himself pretty well, and does not disturb others; he appreciates favors, and renders assistance with a good will.

W. H. D., DES MOINES, IA.—Impresses people very forcibly, and carries with him a magnetic power of which he is little conscious; statements of his have weight, and he can encourage or discourage a person completely; he is of the nervous temperament, but is not necessarily nervous in his actions, being gifted with a large fund of philosophic insight and hope; he meets opposition with calmness, and never antagonizes unless it is absolutely unavoidable; he believes in quiet methods rather than in force, and while some would become very much excited and angry at certain proceedings, he would show the greatest coolness and deliberation; there are times when he becomes angered, and when he does he is very much wrought up; he is a good business man, and gets along very well with the general run of people, but is so sensitive that he can not bear to be in the company of some even for a brief period; he is reliable, and tries to treat others as he would have others treat him.

T. A. W., GLENDALE, CAL.—One who is distant with strangers, and hard to get acquainted with, but when he meets one in whom he can confide, and sometimes he can trust, he is a staunch friend; sometimes he is practical, at other times he is the exact opposite; he possesses a large supply of imagination, has a pretty good opinion of himself, and is well liked by those who know him; he is proud-spirited and exacting but not domineering, cheerful and companionable but not over-demonstrative in actions or words.

GRAPHOLOGY.

HOW THE LIVING

May Appear as Spirits to Sensitives.

To the Editor of LIGHT OF TRUTH.

I have read with interest the communication of Rev. T. H. Stewart in your issue of March 10th last. I have passed the meridian of life, and have always been a medium. During the greater part of the time I have been before the public, and shall continue to be an instrument between the spheres until time shall be no more for me. My experience in these things leads me to draw the following conclusions with regard to spirit communication.

True clairvoyance and clairaudience—I speak of the independent variety, or that which is possessed by the individual in and of himself, independent of any trance condition—are not subject to the confines of time or space, or even of the spirit or the material world, but comprehend both and all. I take it that the Rev. Mr. Stewart is a very fine medium, and possesses both these powers to a marked degree. With a sensitive and highly spiritual subject, as one who is possessed of these powers must necessarily be, the spiritual nature or soul communicates directly with the spirit of the person who appears or who gives the message. This may take place when the person who appears or from whom the message comes is on the earth, in a manner which will be explained hereafter. Indeed, it does take place in this way with as much frequency to such sensitives as I have referred to as if the communicant were in the spirit world. My explanation of these phenomena is this:

Of course it is easy to explain such matters when they come from one who has passed on, for we know that such are not hampered with the disabilities attendant upon the soul inhabiting this "mortal coil," but can make themselves manifest to mediums at any time or place.

But the pressing question is: How do we sense people who are yet in the earth life? I think that frequently when forms appear to us which are recognized to be those of mortals, or communications are received from such, that it is due to some person being present who carries the condition of the absent one in his or her own individuality, or by greatly desiring to hear something from their friends, impresses the fact upon the sensitive, who immediately through this condition establishes communication, and gives some evidence to the inquiring one from his friend.

Intelligent messages are received from those habited with the flesh by the intervention of a friendly disembodied spirit who acts as a messenger between the friends, and this too, although the absent one knows nothing of the occurrence; but the disembodied friend, comprehending the situation, speaks to the clairaudient ear of the medium. This may, of course, occur to the medium when alone.

Lastly, the medium may, annihilating space, view individuals and landscapes thousands of miles away, by this subtle arrangement which clings to his companion as they may appear to him in the stillness of his own chamber as a result of some association which his sensitive soul has been subjected to at some previous time.

Mrs. M. C. RIZOR.

Written for the LIGHT OF TRUTH.

SPACE.

ALONZO THOMPSON.

Space itself is a wonderful thought, because its nature is unthinkable in its entirety. No human mind can comprehend it. No thought can equal it. It can only be measured by infinity or God.

It can have no border or boundary, for boundary would occupy it; hence it is proven boundless. Sides, bottom, and top it has none.

It is compassed only by God—is as unfathomable as God himself. It could not but have existed from the beginning, that is, eternally.

It could not have been hewed out originally, for the maker would have been compelled to have working room and space itself would have furnished this; hence it existed before the maker.

In its entirety, it is a strange thought.

The orbit of Arcturus is only a point in its immensity. Distance measured by quintillions of miles is insignificant. It is unfathomable as Deity himself; boundless, grand, and unapproachable when we come to scan or measure it, wrapped in its own immensity. Only a god can approach its fathomless dimensions. It has one worthy handmaiden, and this is Time—its equal in the infinity of duration and its nearest of kin. The two are equally related to God—each one having a good will.

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VERIFICATIONS.

To the Editor of LIGHT OF TRUTH.

As there seems to be a dearth of verifications of Bro. Hawkins' graphological readings, I send you one. Had Mr. Hawkins inserted "pie" in his reading before "etc.," he would have hit my character "to a dot." Perhaps the reason why there are so few of said verifications, is because Bro. Hawkins hits the "dear people" in a tender spot, and they hate to acknowledge it.

Yours for truth, J. B. EVERETT.

St. Paul, O.

DEAR SIR: I saw your graphological reading of David J. Bevan's penmanship. You could not have told his disposition better had you known him from infancy. Yours respectfully,

JAMES M. BEYAN.

New Castle, Pa.

DEAR SIR: Accept my thanks for the truthful reading of my disposition, by a specimen of hand-writing sent, and published in the LIGHT OF TRUTH. It is true in every detail. I will say right here that I purposely disguised my writing in order to confuse you in your reading, and yet you read me aright.

Fraternal yours, D. FEAST.

421 South Payne street, Baltimore, Md.

A healthy body makes a healthy mind, for mind is the action of spirit on matter—soul on brain matter. A body devitalized by disease affects the brain for a like effect. The action of spirit on this brings forth results compatible with the material—abnormal, diseased, morbid, and unspriritual thoughts. But as all disease finds its root in selfishness, its antithesis—be-nevolence, charity, and sympathy—is the best physician.

—New York World.

* LIGHT OF TRUTH *

CHILDREN'S COLUMN.

EDITED BY MRS. M. T. LONGLEY.

All contributions intended for this department must be addressed to Mrs. M. T. Longley, 60 Madison Avenue, New York.

A Dispute.

ANNE LEWIS MITCHELL.

Tom and Joe quarreled.

I've heard people tell,

About a queer animal.

It is in a shell.

"I tell you it walks, sir!"

said Tom.

"It walks!" cried Joe loudly.

"I've seen, and I know!"

"It walks!" "No, it swims!"

And the boys grew quite wroth,

But the turtle peeked out,

saying, "I can do both."

—Fay's Magazine.

The Cricket.

P. B. WHEELER.

How many children have heard the cricket sing? When we sit by the fire-side during the long winter evenings we often hear a merry chirp, pitched on a high key, like that of a bird. If we look carefully about, we will find, safely tucked away in a crack or crevice, near the fire, a cricket. Examine him carefully, and you will find his hind legs long and strongly built for leaping.

The wings are neatly folded, extending in a slender form beyond the wing covers. The common house cricket is about one inch long. He is a cousin to the grasshopper and locust.

They live in the vicinity of ovens; remain hidden by day, coming out by night in search of food, which consists of bread, meat, and smaller insects. The male makes the merry chirp by rubbing the hard border of one wing against the underside of the other. In winter, when it is cold, the cricket becomes drowsy, and remains in an almost lifeless state till warm weather returns.

In Germany the children keep them in boxes

when they come from one who has passed on,

for we know that such are not hampered with

the disabilities attendant upon the soul inhabiting

this "mortal coil," but can make themselves manifest to mediums at any time or place.

But the pressing question is: How do we

sense people who are yet in the earth life?

I think that frequently when forms appear to us

which are recognized to be those of mortals,

or communications are received from such, that it is due to some person being present who carries the condition of the absent one in his or her own individuality, or by greatly desiring to

hear something from their friends, impresses the fact upon the sensitive, who immediately

through this condition establishes communication,

and gives some evidence to the inquiring one from his friend.

The Dandelion.

P. B. WHEELER.

Dear Little Children: I am knocking; may I come in? I hope so, for we—that is, little Silver Wing and I—think your column just the

most like peaches and cream, and all that is

sweet, of all the columns in the dear LIGHT OF TRUTH. And we send you a little poem, which we lovingly dedicate to all the little tots of our

progressive youth:

A pretty little dandelion

Looked up so saucy at me;

I cried, "Oh, little dandelion,

A shining star I see in thee."

Then spoke the little dandelion,

With voice of golden harmony:

"Dear little child, oh, try to me."

The shining light you see in me."

JULIA STEELMAN-MITCHIN.

The First Day at School.

P. B. WHEELER.

I must introduce myself as a small dog called

Frisky. I often play with my master Jamie.

He is the youngest child in the house, aged five.

I love him very much. One day I heard his

mother say to him: "Jamie, this is the first day

of school, and you are to go; so get ready.

Here is your luncheon." Jamie went, and I

noticed that Jamie always came home a little

after the twelve o'clock whistle.

One day I ran to meet him, and after that I

was always at the school-house door when he

came out. One day I grew too impatient to

wait till the whistle sounded, and ran to the

door of the school house. The teacher heard

me scratching at the door, and opened it. I ran in, and the teacher laughed, saying I could say.

I was delighted, and tried to be useful.

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I was delighted, and tried to be useful.

Saturday, April 13, 1895.

VOICE OF THE PEOPLE

Written for the LIGHT OF TRUTH.

An Important Question to be Considered.

Organization of Societies and Education of Mediums Pre-Requisite.

Other Questions in the Balance.

CAPT. E. W. GOULD.

In what way can Spiritualism best be promoted?

This is a question upon which the wisest thinkers may differ. All, however, must agree that harmony and co-operation are among the first requisites, and that a general and comprehensive system for advancement must be adopted.

Up to the present time but little effort has been made by Spiritualists towards organization, and the introduction of a thorough system for business purposes, which all other successful organizations have found necessary, whether social, political, or financial.

With a few spasmodic efforts in the past, the "Veteran Spiritual Union" of Massachusetts and the National Spiritualists' Association, located at Washington, comprise about all that can lay claim to a permanent, comprehensive system upon which to build in the future.

And even these only foreshadow what must follow before a broad, aggressive, self-sustaining system can be established upon the basis of ethics and religion from the standpoint of Mod- ern Spiritualism.

The rapid advance that has been made within half a century in spiritual development, free thought, and scientific demonstration, have left doubts in the minds of some conservative Spiritualists as to the necessity or practicability of organization or any attempt to systematize the teachings of Spiritualism.

A knowledge of this fact would, perhaps, indicate that the first step would be to convince all thinking Spiritualists of the necessity of such a system, believing the spirit world will never do for mortals what they can do equally well for themselves.

The fact that they have opened the way whereby mortals can, by study and investigation, "work out their own salvation," is not evidence that they will continue to thus direct us. Especially as the study and practice of this new philosophy will do much to advance its principles.

After the necessity of general co-operation and harmony is recognized, it would seem a practical step for all spiritual societies to appeal to the National Association by petition, asking that delegates from all societies entitled to recognition in the next convention (at Washington, the third Tuesday of October), be instructed to vote for commissioners to be elected by said convention for the purpose of formulating and recommending to the Spiritualists of America some general system and rules for eaching and promoting the principles of spiritual philosophy.

If Spiritualism is what we claim for it, and expect to result from its teachings, it should and must have some well-defined system and principles, along which lines the teachers should advance in order that it may be appreciated and better understood by the thousands who are now seeking to find a "more excellent way" than they have ever been able to find in the Church.

By referring to the constitution of the National Spiritualists' Association it will be seen that "the object of said association is to prevent further waste of spiritual and financial energy by the consolidation and organization of spiritual societies of the United States into one central, harmoniously working business association, for the establishment of new associations wherever possible, and the better education, equipment, and protection of lecturers, mediums, and other exponents of Spiritualism."

That seems a comprehensive, although a rather indefinite purpose, and yet that is all that is contained in the constitution of this association, beside providing for the election of officers, defining their duties, collecting revenue, etc. Now, so far as the National Association is committed, its duties seem to be limited to the "establishment of new associations wherever possible, and the better education, equipment, and protection of lecturers, mediums, and other exponents of Spiritualism."

There are two kinds of criticisms; one censorious, personal, and full of sarcastic bitterness, the other kindly, broad, generous, and just. The latter ought never to evoke enmity or ill-will, but rather gratitude and effort to profit by the lesson.

Such is the nature of those referred to. The article by W. H. Bach, in LIGHT OF TRUTH of March 16th, is a noble sample. "Let us have authority for any statement we make. Let us have facts underlying everything we do, and if we can not run and jump let us walk." This has the right ring. The old way of manufacturing evidence to suit prejudice or caprice, or to make a point against a heretic and blind the plauso people to the real character and force of a critic, a skeptic, or an opposing sect is passing away—has already passed away in a large area of religious life—and Spiritualists inheriting the old tendencies should welcome any criticism that brings them to their senses and to a knowledge of the errors.

Brother Bach's "query that wants a reply" is in a good vein and to the point, and should be read and pondered by all who desire to be just and right in dealing with the world and its relations. "We have jumped at conclusions, too long and too often," expresses more truth than many realize. Those most given to habit seldom know it. Hence the need of some critic to point it out and help them to correct it.

This habit of jumping at conclusions is common in all departments, and should be watched in dealing with psychic questions especially. Assumptions, guesses, rumors, myths, and mysticisms are often accepted as demonstrated realities—scientific verities.

This tendency has so pervaded the spiritualistic movement in its popular attitude, that critical thinkers and scientific students who take this spiritualism as the criterion of spiritual character, are repelled from it, and regard all we say and do with distrust, and look upon us all as flighty, cranky, imaginary mystics and chaotic dreamers. We have a liberal representation of critical, accurate thinkers, writers, and speakers, but the other class are more frequently taken as representatives, for they are most numerous, and usually the most noisy. There is room for improvement with us all, and by timely and just criticism we may profit much and help each other to grow.

* LIGHT OF TRUTH *

Written for the LIGHT OF TRUTH.

Psychometry, Mediumship, or What?

Too Many Generalities Doled Out as Tests.

Fewer and Better Ones Wanted.

BY A PSYCHIC STUDENT.

"Whence is truth? Grave fears and doubt Do vex my soul and compass me about."

Psychometry, the soul of things, or, as Prof. Buchanan calls it, "Soul Measure," is a much-abused word and one which, like charity, covers either "a multitude of sins" or a mountain of ignorance—which! According to the account given by Prof. Wm. Denton of his experiments in testing the accuracy of psychometry in determining the nature and history of various articles examined, we are led to the conclusion that psychometry is the golden key which unlocks and reveals the secrets of the past, and delineates with considerable accuracy the character, condition, and surroundings of the thing psychomterized.

Prof. Denton relates many interesting tests of that kind in his valuable work, entitled "The Soul of Things." In one instance he brought a cane made of whalebone to the psychometrist with the request that she tell what kind of tree or wood the cane was made from. There was nothing in the appearance of the cane to indicate its nature, and yet the reading was perfect. The psychometrist first experienced the sensation of being immense and of being in water, and finally described a whale and said the cane was whalebone. Many equally interesting and perfect experiments are recorded that give the reader quite correct ideas of psychometry and its wonderful possibilities.

Now comes the question uppermost in the mind of the writer; to wit, What relation to psychometry *per se* does the "psychometric readings" that are given upon our spiritual rostrums sustain?

When from an indescribable mass of articles placed upon the table to be "read", the medium selects an ivory whistle, one would naturally suppose she would describe an elephant, and say that the whistle was made from one of its tusks, as that would be psychometry; but instead, she says something like this: "The party who placed this whistle on the table is thinking of making a change of some kind—who brought this?" A young man says it is his. "Do you, sir, think of going away?"

"Well, I see change for you anyhow, and tell me it will be in a two something—two days, two weeks, or two months. They also tell me that you have had some trouble recently with a light-completed man you are in business with, and that you must beware or he will swindle you. Do you recognize that?"

The young man says he is not in any business only looking for a job, and knows no light-completed man.

"Well," says the medium, "you will know him before long. Now I see you perfectly and distinctly standing before the mirror brushing your hair, and you are thinking about coming to this meeting. The time is just twenty minutes past seven. Is that true, sir?"

The young man bashfully admits that he did brush his hair and think of going to the meeting previous to being there.

"Is there any possible way I could have known that fact?" asks the psychometrist, and the gentleman instinctively puts his hand to his well-combed, cosmetized hair, but answers in the negative. The psychometrist looks pleased and thanking the young man for recognizing the test, she picks up a silk glove and proceeds to psychometrize it in a manner similar to that of the whistle. Instead of describing the origin of the silk—tracing it back to the ugly worms—the cocoon and fluffy skein of natural silk, or if a kid glove, to the playful kid as it gambols on the hillside, the chances are that no reference whatever will be made to the article itself, but a few generalities given, as applicable to one person as another, and then the question: "To whom does this article belong?" locates the person seeking a test, and the rest is comparatively easy for anyone of ordinary intelligence without the assistance or intervention of any disembodied spirit.

To the psychic student and honest truthseeker all this seems very confusing and perplexing. There is no doubt but that the articles thus read form a connecting link of some kind between the medium and the person to whom they belong; but is it fair to call it psychometry when no reference is made to the thing psychometrized? And again, if our spirit friends are attracted to us through a pocket handkerchief or a glove, what is the law back of it all? The writer has known mediums to ask persons in a private circle to give them some article to "read" in order to give tests. Now, why could not the medium get just as much "magnetism" from the individual by taking his or her hand as by taking a glove and turning it wrong side out in order to get the personal magnetism of the wearer of the glove? If it is absolutely necessary for a medium to come in contact with something belonging to an individual before giving a communication from a spirit, where is the independent mediumship we hear and read about?

If the communications purporting to come from spirits, as is claimed by platform mediums, are really such, why is it that they deal in such vague generalities, such nonsense, and trash? Why do they not, occasionally at least, give a test of identity—a name, except Mary or John, or something pertaining to the spirit world of an instructive and elevating character? We do not claim that all public mediums resort to the above-mentioned methods. "There are a few grand, genuine spirit mediums who can go before an audience and, without any aid from material things, give unmistakable evidence of spirit return and intelligent communications; but the great mass of the other kind—what is it—psychometry, guess work, charlatanism, or what?"

Manager: The cashier is getting very pious. He has a Bible class now.

President (palling): Good heavens! Ring up four expert examiners at once.—Town Topics.

LYMAN C. HOWE.

It is presumed that there is a sufficient number of qualified members in all spiritual societies to furnish teachers for the necessary lyceums if they will devote a few hours each week to that very important duty.

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